

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*



## THE CHURCH AND WAR

By Peter Ainslie



Liberal Faith Not Ruthless  
Intellectualism

Lent and the Civic Conscience



## THE CHURCH'S VOICE

By Alva W. Taylor



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# The CHRISTIAN CENTURY

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## EDITORIAL

### Patriotism Need Not Be Shame Faced

THE Christian Century has never shared, as its readers know, the feeling of shame for our country's present position in world affairs which characterizes the mood of many Christian leaders. The charge that America is following a course of cowardice and selfishness leaves us cold. We have no enthusiasm for the unimaginative and unleaderlike administration at Washington, but the fundamental position of America in relation to Europe since the treaty of Versailles was completed has not been an ignoble one. Instead of chagrin over what is called America's aloofness from European affairs we confess a very particular and ardent pride that our country did not join in the arrangement upon which peace was supposed to be established. Much as we deplore the fact that America's relations with Europe are so remote and uncooperative at the present hour, we are proud of the reason that explains the fact. Whether the prompting was from high and discerning motives or from fearful and partisan motives, the fact that the senate refused to have anything to do with the treaty was and is a matter for moral congratulation. We cannot too frequently remind our readers and some of our contributors that the league of nations never came before the American senate or American public opinion for decision. It was the treaty of Versailles that we had to consider. Whatever virtues the league possessed, it was smothered under this insurmountable disadvantage, that it could not be accepted without accepting also the treaty of which it was a part. No man knows what the judgment of the United States would have been had the league plan as such been submitted to this nation.

Coupled inseparably with the treaty the effect was to make bedfellows of reactionary and liberal politicians in a common hostility, leaving as the supporters of the treaty only those who answered the call of party regularity. In general, reactionaries attacked the treaty because of the league, and liberals attacked it because of the reparations and other economic and political features embodying an old-fashioned victors' peace. With this chapter of history clearly in mind there is no ground for patriotism to be shame-faced. What America's duty in relation to the league now is, is a question that may be faced with proud spirit. The league may be entirely divorced from the treaty now, and its structure and essential principle transformed as a condition of America's participation. But that was not the case in 1919. Pro-leaguers will do well to keep this fact in mind.

### Friendship Rather Than Proselytism

RUSSIA is not only in the midst of a great political upheaval; that country is really in the process of passing from medievalism over to modernism. Belated by the lack of popular education, the great mass of the common people in Russia are about where Germany was in the time of Martin Luther. One may expect that the religious changes will be quite as important as the political and social changes. The Russian church has many of the important marks of medieval religion. The organization is sacerdotal with little or no lay voice in church government. The ritual is organized around the mass, as in the Roman church, though without the Romanist metaphysical explanations. In some ways, however, Russia is more

favorable soil in which to grow modern religion than are Roman Catholic countries. The clergy is married, with the exception of the bishops and certain orders whose members are voluntarily celibate. The church is favorable to the popular reading of the scripture. A married clergy is more favorable to moral standards in the church, and the free use of the scriptures in the church lays a good foundation for reforms in doctrine. In this time of trouble, the great Russian ecclesiastics have not hesitated to confer with representatives of western Protestantism. At such a time western Protestantism has a real duty in understanding the Russian church. The Association Press has done well to translate and print the Russian liturgy, the reading of which helps materially in understanding the spirit of eastern Christianity. All other books that deal with the life of the Russian church in a fair and impartial way should come into common use in America. Above all this is a time to respond to every friendly overture from Russia. The Methodist attitude toward the living church movement is admirable, and should not be neutralized by an overzealous policy of denominational propagandism in Russia. It requires only correspondence and fellowship to modify greatly the Russian church in this critical time in the direction of our freer and more democratic Protestant standards. This is far better than to split up the Russian church still further into competing sects. What Russia needs is not American denominationalism, but the permeation of its religious institution with a spirit of unity and liberty which even the American church does not yet possess.

### The Church's Loss Among College Students

ONE may hear indignant complaints on the part of devout people against most of the colleges. It is asserted that young people who were once earnest Christian workers return to the home town after four years away entirely out of step with the church. This fact is alleged as an evidence of some kind of failure in the college. These devout people never seem to inquire whether part of the fault may not lie in the local church. While the program for the care of religious interests in a denominational college may not be so modern and impressive as obtains in some of the state universities, probably the real nub of the problem is to be found in conditions in the village churches. There are hundreds of villages in America where the unscientific assertions of William Jennings Bryan are quoted as gospel truth. In these same churches one may hear the solution of our social ills set forth in terms of a physical, cataclysmic coming of Christ who is to rule as an earthly king. Out of such a church the student goes into class rooms where he finds science taught in evolutionary terms and sociology setting forth ameliorative measures for the ills of society. What denominational college is so belated that it does not teach these things? The average student is converted to this new point of view, which he sets over against the other thing which he has been taught in the home church. He resents the false leadership under which his early life was cramped

and confined. There is no wonder that he returns to his home town grateful to the village high-school teacher who set him on the way to better things and out of sorts with the minister who erected false antagonisms between science and religion. Thus it comes to pass that in hundreds of smaller towns and cities today the educated leadership of the community is out of cooperation with local churches. Who is to blame for this loss to the church?

### Unity of the Western Hemisphere

**A**MONG the commanding international events of the month, none is of greater moment than the Pan-American conference at Santiago. One may state the question briefly and intelligibly in these words, Shall there be two Americas or one? Shall Anglo-Saxon America to the end of the day be separate and apart from Latin America? The two people are racially very diverse. The Latin Americas contain a very much larger admixture of the original American races than does Anglo-Saxon America. The Spanish strain in Latin America makes for an appreciation of beauty while the Anglo-Saxon has an inventive and commercial turn of mind. On the initiative of Uruguay the representatives of the United States will be asked point blank their intentions in Haiti, and to define their meaning of the Monroe doctrine. It is not impossible for these matters to be adjusted to the satisfaction of the Latin countries, nor is it impossible that a nation great in its power and resources should swagger among the smaller peoples. The Latin countries have entered the league of nations. The United States delegates will be asked to define their position with regard to the organization of the world for peace. This nation now appears in the view of the southern republics to be to blame in large measure for the muddle in European affairs. To set ourselves right in their eyes is the difficult responsibility of our delegates. The establishment of institutions of learning in the southern hemisphere by American missionary boards and the coming to our land of thousands of South American students, has raised the esteem of the Latins for this country, but the international policies of the United States have been a counter force. The western republics bound together by common understanding of international duty might become an invincible force in behalf of peace and goodwill throughout our whole human family.

### Racial Hatred Mitigated by Religion

**S**OUTHERN Christians are working in a practical way to mitigate the racial hatred which has resulted in dastardly crimes by mobs and in studied injustice by the unthinking multitudes both north and south. Here is one instance. Big Bethel church of Atlanta, Ga., recently lost its building by fire. This is the second largest Negro congregation in the United States. At once the members of First Christian church, where Dr. L. O. Bricker is pastor, took steps to aid in rebuilding the church house.

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Though of another denomination, they sent a check for five hundred dollars, setting an example which others followed. Atlanta has been the scene of many racial problems, but this action indicates a spirit out of which their solution may be expected to come. Formerly the Negroes complained that the state educational funds were not administered fairly. This is being remedied in many of the states in the south in generous fashion. The state of North Carolina during the past year spent \$134,000 for new buildings at Slater Normal School; \$170,000 for improvements at the Elizabeth City Normal School; \$166,000 at the Fayetteville Normal School. The total expense in this state for Negro schools the past year was \$935,000. As the Negro grows better educated and more sophisticated to the ways of the world, he is less likely to seek admission to white men's clubs, or to ask for some rather hazy thing which has been called by both races "racial equality." What the Negro wants is his right share of the tax money expended on Negro schools, street improvements on Negro streets and on institutions for his people. Rapidly the black race is developing its own professional folk. There are sections of the United States now where the black man can maintain a very decent standard of life without white aid. It is creditable to the south that some of the most practical and most Christian things that have been done in recent years for the amelioration of the condition of the black race have been conceived there.

strip Christianity of practically everything but its humanistic ethics and then proceed to exclude all those who cannot accept their statement of essential religious truth from the religious community as the liberals shall define and develop it. That is a large order, and the virtual plea for intolerance is rather interesting, coming from a political liberal.

The best answer to Mr. Croly's plea for a purely humanistic and naturalistic religion is that it is a questionable therapeutics which imperils the life of the patient with its cures. Religion must be relieved of its elements of superstition and magic if it is to serve modern civilization, but if that can be done only by destroying every vestige of supernaturalism and absolutism, against which Mr. Croly contends, it is doubtful if religion could survive. Religion is the champion of personality in a seemingly impersonal world. This advocacy is the source of both its strength and weakness. Sometimes it has been tempted by its peculiar task to assert the rights without developing the potentialities of personality, leaving the latter task to other agencies. Its task has inevitably developed an attitude of defiance for immediate evidences of experience in the hope that ultimate evidences would validate its sublime affirmations of faith; and such an attitude easily betrays religion to cling to totally discredited creeds and absolutely disproven facts. Being bound to be super-rational, religion easily becomes unreasonable. But if it capitulates to reason completely its doom is sealed. The intellect is too closely wedded to the senses to be an entirely trustworthy witness of truth. The religionist's suspicion of reason has, however, received gratuitous support from modern philosophy. The right to appeal to

## Liberal Faith Not Ruthless Intellectualism

THE revival of interest in religious thought is aptly illustrated by frequent articles appearing in such journals as the New Republic, in the columns of which Mr. Herbert Croly is expressing his views on the problems of the Christian faith. His contributions to religious thought manifest such a genuine sympathy for some of the vital values of religious faith that leaders of the church would do well to listen to him, but in his latest effort as mentor to the Christian churches he has less than his usual success in arriving at tenable conclusions. Using the Grant-Manning controversy for his text and the topic "Naturalism and Christianity" as his theme, he lectures the liberals in the church on their duties and opportunities and clearly exhibits the limitations of a political liberal in the field of religion. He contends that the present quest of the church for unity is not altogether honest; that the power of Christianity is vitiated by diametrically divergent definitions of salvation given by fundamentalists and liberals; that without the unity of a common conception of religious verities the church will become a political rather than a religious community and that the final basis of unity must be in complete harmony with modern science. What Mr. Croly demands of the liberals within the church is, in other words, that they

that heat of inner evidence  
By which we doubt the facts of sense

has been vindicated. There are tremendous perils in the adventure of faith, and religion has not always been happy in escaping them, but they can not deter her from embarking upon the adventure again and again. From all this it may seem that the championship of personality rather than loyalty to the truth is the first concern of religion, but that does not necessarily imply the kind of disloyalty to truth which religion has frequently evinced in the past. Total truth is, after all, never safe in the hands of expert specialists, and the specialists who explore the outer world may be as inimical to its interests as the specialists who know the inner life. If modern thought, under the tutelage of natural science, orphans personality in the universe, it is bound to depreciate personal values and ultimately to vitiate any religion by which personality asserts itself and any morality through which it expresses itself. Final truth may ultimately be served as well by a religion which declares reality to be personal upon the basis of evidence gathered in the inner world as by a science which insists upon the impersonal nature of the world upon the basis of its own special evidence. Religion must be loyal to the truth, but its special interests are personal and spiritual values, and it has

been taught by experience that these are not conserved by a humanism which demands the development of personality, but can not promise its fulfillment; that a faith which insists on ideals but offers no hopes, which exalts the immediate and debases the ultimate potentialities of the human soul is untenable both as a servant of personality and a servant of truth. "If in this life only we hope in Christ, we are of all men most miserable." The emergence of the many irrational cults and religions in a day of science represents man's rebellion against the misery which humanistic religious tendencies have caused by sacrificing the interests of the human spirit too readily to the claims of natural science.

Even if Christian liberalism reconstructs theology less heroically than Mr. Croly desires, it will still be unable to follow his other words of advice and exclude from the Christian community those who still cling to antedated theologies. Mr. Croly thinks that liberalism has been too tolerant of error, and it must be confessed that it might frequently have spoken more bravely when exposing error; but it will be well to remind a political liberal that tolerance is a virtue toward which minority opinion easily inclines and intolerance a vice which majorities readily acquire. The day will come quickly enough when a bishop will sit upon the throne with Dr. Grant's theology and Bishop Manning's zeal for unity. Mr. Croly compares the present disunity of thought to disorder and violence in the political community. Protestant denominationalism represents that kind of disorder, for it means a conflict, now more or less obsolescent, between different organizations in the religious community. But the modern conflict between old and new theology is to be likened not to political disorder, but to the inevitable division of political opinion in any state. After all, there is as much difference between Mr. Croly and Judge Gary or Mr. Croly and General Wood as between Bishop Manning and Dr. Grant. And the political liberal has only a slight advantage over the religious liberal in bringing the militarist or industrial absolutist into his camp. A political party need only to gain a majority and it can fashion its state in accordance with its own theories. It need not oppress, but it can ignore minorities. There is no tyranny of geography that will hold a dissenter in a religious community. Dissenters are at liberty to flock by themselves and they have done so inveterately. Surely the history of Catholicism persisting with vigor into centuries in which Protestant thought is dominant must teach Mr. Croly how difficult it is to coerce an obscurantist minority; just as Protestant history reveals the difficulty of coercing liberal minorities. Liberal Christianity might well have rebuked superstition more severely than it has done, but it has done entirely right in seeking to avoid a break with the obscurantist sections of the church. If the new destroys fellowship with the old it accomplishes no better purpose than to eliminate all possibility of influencing one by the other.

Mr. Croly thinks that the need for unity is so urgent because Christianity will perish if it does not have a common definition of the Christian way of life and a

common conception of salvation. We are far from denying that there is cause for his fears. There are Christians who believe salvation to be a magical process somehow related to historical events of doubtful historicity, and there are Christians for whom salvation is a moral adventure which is justified by a spiritual interpretation of life. But both groups are Christians because they find in Jesus the guide they need for the adventure and the authority they seek for the interpretation. Centuries may seem to separate these schools, fundamentalist and liberal or Catholic and Protestant. Yet we venture to suggest that they have more in common than Mr. Croly thinks. St. Francis of Assisi or Father Damien may have foolishly superstitious definitions of salvation, but there is a spiritual force in their lives that makes them kin to all who claim Christ for master and who manifest some of the fruits of his spirit in their lives. The religious liberal has good reason to be tolerant of the obscurantist and fundamentalist not only as a matter of policy but as a matter of justice.

A religion that contains no symbol and makes no appeal to external authority might nourish the souls of men as advanced as Mr. Croly, but educational advantages are unevenly distributed and the world is full of people who dwell in the twelfth and fourteenth and sixteenth and every other century, who are so concretely minded that religious symbols inevitably become magical potencies to them, and who are so dependent upon external authority that the influence of Christ is vitiated for them if they can not believe him virgin born. Incidentally the lives of such men as Cardinal Newman prove that the need for sign and symbol is not confined to the underprivileged. Political liberalism need not concern itself with individual vagaries but religion is primarily a matter of the individual soul and any policy of an enlightened religious majority which would ruthlessly destroy the religious assurances of a multitude of individuals who have been unable to comprehend in a moment a spiritualized religion which civilization has been centuries in developing would be unworthy of our Christian ideal of love. Though every age is an age of transition, the accumulation of scientific knowledge and the resultant change in the *weltanschauung* of the educated man has been greater in the last century than in any other. He has good reason therefore to be considerate of the religious opinions of his weaker brothers in which so many vital religious values are involved. He must continue on one hand to assert his own right of membership in the Christian community though he cannot outrage his intellect by the acceptance of disproven facts or unreasonable interpretations of fact, but he must on the other hand have some appreciation of the

truth embodied in a tale  
That it may enter lowly doors.

Ultimately the church must of course arrive at a common message and a common definition of salvation but it will do so more surely if the new maintains contact with the old than if it becomes impatient and meets the instinctive intolerance of orthodoxy with an acquired intolerance of its own.

March

Lent

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## Lent and the Civic Conscience

Our London correspondent, Rev. Edward Shillito sends us a Lenten editorial of his which appears in *The Challenge* on his side of the water, and we are pleased to give it almost simultaneous appearance as an editorial in *The Christian Century*.—THE EDITOR.

**L**ENT may be made a season of pretentious make-belief, its strife little more than that of a field-day during army manoeuvres in days of peace; its denials only an adjustment to a slightly varied diet—a concern more for the butcher or the grocer than for anyone else. But there is no need to make of Lent such a vain thing. In itself it is one of the provisions which approve themselves to common-sense. Apart altogether from the precepts of religion it is a sound thing to assert the supremacy of the spirit over the flesh, of mind over matter, of persons over things. This at the heart of it is the call of Lent—that once at least in the year the spirit of man shall adjust itself soberly and sincerely to the tasks before it—that the same spirit shall demand a settlement of the outstanding problem, which is to be master. A convenient time is come to have the problem faced squarely. It is here that the fast enters.

The fast is a declaration of the freedom which the spirit must have. What may be necessary for each man to vindicate this freedom is a matter for him to decide. But it would be a surprise to learn that there are many who can win it without struggle, and stern discipline. Most men, like the apostle, find it necessary in order to win their liberty to keep their body in subjection. They do not fast in order to win merit; they do not talk about it; as soon as a man talks about it, the virtue goes; but they only come to the true balance of their powers through conflict. In the gospel there is no definite rule of fasting; it is understood that the disciple may need to fast, but in such a case he must not boast about it; and to avoid all the peril of spiritual vanity he had better anoint his face, and pretend not to be fasting at all.

But apart from the discipline which is an individual concern, there is another fast to which every man of goodwill is called in these days. It can still be set forth in the ancient words: "Is not this the fast which I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke and to let the oppressed go free, and that ye break every yoke." Not in forms and observances however carefully performed could the nation find its peace and security, but in the provision of justice and mercy. There could be no fast worthy of the name, which did not commit the citizen to a fight against social wrong. It is no fast if he wins for himself the liberty of the spirit, while at the same time others remain bound. The call to discipline involves for him the call to public service. For their sakes—for the sake of the oppressed—he denies himself. It is not a call for an individual soul to struggle out of the doomed city, it is a call for the service which will lead to the liberation of the soul of that city. Fasting is a vindication of spiritual liberty; fasting in the larger sense of the word is for a city or a people the assertion

that the spirit must be free, and that there also persons must control things.

The Christian church must proclaim this fast. It must call for the discipline and sacrifice of its members in the face of the social order as it is found today. No fast can be called, no Lent can be kept with a good conscience, until the disciples of Christ are willing to bid for the liberation of the social life of their day from the bondage of corruption. Things are in the saddle. They must be thrown down. Is not this the fast the Lord God has chosen to vindicate the liberty of the spirit, and to break every yoke?

The industrial order in its present confusion is itself a challenge to the Christian church of to-day. It provides its distinctive task; the faith which was measured in other days against the slave trade is measured to-day against the manifest wrongs and imperfections of an order in which personality is stifled, and the spirit of man allowed to run to waste. It is not enough for the church to read itself back into the past of Israel, or even to the time, a century ago, when the slave-trade was the test to try its soul; a new occasion has come upon it, and by its readiness or its refusal to deal with that occasion it wins or loses its soul.

Happily, there is a rising tide of interest in the application of Christian principles to the present social order. Last week the Industrial Christian Fellowship held a meeting in the Queen's Hall, which was packed to the doors. Its critics have found in this movement evidences of a bolshevist conspiracy, which has led astray even certain bishops of the church of England. Its origin is much simpler and less romantic. It is a witness to the desire of Christian people to rid themselves of the sense of futility which has oppressed them in the presence of a social order, quite manifestly less than Christian. In it the personality of man is denied its rightful opportunity of growth and in it the spirit of man is often quenched. And we have grown weary of forbearing.

The Bishop of Hereford at the Queen's Hall meeting spoke of an anonymous letter he had received some years before; it was headed "Points for Bishops." One was, "Don't meddle with social existence." Another was, "Don't interfere with the New Testament." He found it hard to reconcile the two. Others are finding it hard and indeed impossible to reconcile the two; they have a civic conscience, which is troubled, and they are bent upon the discovery of some way whereby the spirit of man may be given its liberty once more.

Copec\* is another witness to the same spiritual condition. It is in itself a call to the fast of which the scriptures speak. In many places to-day there are groups of enquirers, thinking together in a thorough way upon the duty of the church in the present social order. They are working under devoted and able leadership towards a conference in 1924. The advocates of Copec call for a multitude of Christian disciples to keep the fast, which is no less a fast because it involves the surrender of disciplined minds and wills to the practical application of the Christian gospel in the present age.

\* The 1924 Conference on Christian Politics, Economics and Citizenship

There is much to show that, within the church and without, conscience is uneasy under the conditions of modern life. Many are thinking hard and sincerely; and "wherever two or three are gathered together in the spirit of true enquiry, whether the purpose be ostensibly social or educational, scientific or professional, political or religious, there the leaven of the renaissance will be at work." To enter into such a discipline, with all that may follow upon it, may well be a fitting use for Lent. Why not for Lenten reading add to "The Serious Call" such a book as "The Acquisitive Society"? Is not this a fast that is chosen for us, to face with honest eyes the real facts and to put aside all comfortable lies?

But with such a study there must go the surrender of the will. It is little use to study which of the ways may lead to life, if already we have decided not to take this way or that. If Lent speaks of sacrifice may not this be the timely sacrifice for this our day—the laying-down of prejudices and traditions, and most of all vested interest? May not the answer be to those who offer to give up their tobacco or their luxuries of any kind, "There is a prior sacrifice to be made. There is the banishment from the mind of past dogmatism; and still more there is needed the sacrifice of self-will."

It will be no solitary Lent that the good citizen will keep. Always there will be before his eyes the vision of a world that needs deliverance. No fast of his can ever be anything but preparatory to the deliverance of all the oppressed. For their sakes he sanctifies himself; for their sakes he disciplines mind and heart and will. Who is bound, and he is not bound? Who is set free, and he is not set free into a larger liberty?

## The Man Who Ruleth the Circus

### A Parable of Safed the Sage

I TRAVELED upon a Train, and I entered the Diner at the First Call, as is my Custom. And there sat down at the table over against me a man of Pleasing Countenance, albeit with a rather Firm Jaw. And at the table across the aisle sat two men, and they argued about Prohibition.

And the man who sat with me said, If those two guys were in my business or thine, and had to look after as many folk as we do, there would be no Argument.

And I said, I run a Character Factory; what is thy Business?

And he said, I run a Circus. I have been in the business since I was Eleven years old. I learned the Business from James A. Bailey, who taught Barnum how to run a Real Show. And Bailey was this kind of man, that, being honest as the day is long, he had no Great Prejudice against a man who would Steal, but he hated a Liar with an Unforgiving Hatred.

And I said, There is much that I could learn of thee,

and I would ask thee about the Animals, but instead I will ask thee about the Folk in thine employ.

And he said, I run a Church about as large as thine, for I have Twelve Hundred people on the road with the show. And, like thee, I have no continuing city, but dwell in tents. Yea, and I can sing with thee how we nightly pitch our moving tent, a day's march nearer home. But I keep a closer watch over my flock than thou canst do, and all in all mine are quite as well behaved as thine. Our rules are more strict, and we enforce them more rigidly. We employ no woman unless she be accompanied by her husband or brother or father, and it would be a mighty good thing for the Church if it would refuse to admit women and leave their husbands on the outside.

And I said, That is worth considering.

And he said, Our folk are Highly Moral. And one reason is that we work them so hard, they have no time to be otherwise, and that would be a good scheme for thee.

And he told me much more concerning himself and his Show, which he said was very much like mine. And he was an Interesting Talker. Moreover, I discovered that he was a Religious Man, though of this he spake not until we had talked long.

And he said, This whole business of Life is a Great Show, and we be both Performers, and also we sit on the Blues and look down into the Ring and smile at the follies of the others. And I wonder if the Good God smileth not at us all. For certainly He hath put on the Greatest Show on Earth; for particulars see Small Bills. And there be some who perform upon the bars, and some upon the Flying Rings, and some in the Sawdust, and there be not a few Clowns, some of whom know it not, but think that they are Headliners. But it is a Right Good Show, and worth the Price of Admission.

And I said, So it is; and I have been performing in one of the Rings for a good many years, and still I am ready when the Band beginneth to play.

And I inquired of him, saying, Art thou in the Show Business for life?

And he said, None of us admit it. Yet do we all desire it for our children, and train them up in it, so that the Bareback Riders and the Trapeze Performers be mostly they that have grown up to the business. Yet do all of us look forward to owning an Home, and most of us save our Money and put it into it.

And I saith, Hast thou an home on earth?

And he said, Sure thing, and one, I hope, in Heaven also. For I would not always dwell in tents. Yea, and beside mine home, I own the Four Best Corners in the town where I live, and I have never leased one of them for a Saloon. For we Showmen are a Straight Bunch, and we know that the men in Our game have no Business with Booze, and the more Religion he hath, the better for him and the Show.

And as we were rising from the Table, I looked for my Check, but the man who ruled the Circus had it, and he said, Thou art dining with me tonight. And so it was. For he was that kind of a man.

## LENTEN VERSE

### As God is to Me

**G**OD to me is as the sea  
To the spray, sparkling, free,  
Flung an instant in the air,  
Catching rainbow colors there  
From the golden sun.

As the organ to the key,  
So, it seems, is God to me;  
As the wind-harp to each string,  
When the breeze goes loitering,  
Or the strong winds run.

God to me is as the rose  
To the petals that unclose  
In a beauty not their own,  
Into beauty not alone  
But together—one.

HUGH ROBERT ORR.

### There Was A Man

**T**HERE was a man who saw God face to face:  
His countenance and vestments evermore  
Glowed with a light that never shone before  
Saving from him who saw God face to face.  
And men, anear him for a little space,

Were sorely vexed at the unwonted light.  
Those whom the light did blind rose angrily;

They bore his body to a mountain height  
And nailed it to a tree; then went their way.  
And he resisted not nor said them nay,  
Because that he had seen God face to face.

There was a man who saw Life face to face;  
And ever as he walked from day to day,  
The deathless mystery of being lay  
Plain as the path he trod in loneliness;  
And each deep-hid inscription could he trace;

How men have fought and loved and fought again;  
How in lone darkness souls cried out for pain;

How each green foot of sod from sea to sea  
Was red with blood of men slain wantonly;

How tears of pity warm as summer rain  
Again and ever washed the stains away,

Leaving to Love, at last, the victory.

Above the strife and hate and fever pain,  
The squalid talk and walk of sordid men,

He saw the vision changeless as the stars  
That shone through temple gates or prison bars,

Or to the body nailed upon the tree,  
Through each mean action of the life that is,

The marvel of the Life that yet shall be.

DAVID STARR JORDAN.

### Told on Easter

*Anno Domini, thirty-three*

**I** stood in the shadows,  
And watched the Romans  
In front of Joseph's tomb;  
It was a risky business,  
Watching the "Son of God,"  
But I had to do it  
To satisfy my mind,  
Set on fire at Bethany.

I was a paid mourner,  
Wailing for Lazarus,  
When He came down the road  
With the dead man's family.  
And shed some unbought tears,  
Like a country kinsman,  
Too late for the funeral.

The way He spoke to God  
Made us cease lamenting,—  
He told Him about it  
As I would tell my father.  
Then He commanded us,  
"Take ye away the stone."  
So I lifted with the rest.

He stood before the grave,  
Terrible as lightning,  
Looking in that black hole.  
"Lazarus, come forth!" He said,  
Then I knew He was mad  
To thus make mock of sorrow,  
But when the dead man stood  
Looking at us, I fainted.

I had not seen Him since  
'Till Friday on His cross.  
He hung there silently,  
While the great of our city,  
Crowding close beneath Him,  
Acted as though His death  
Was a great joy to them;  
But His gray face made me sad.

I stood in the shadows,  
And watched the Romans  
In front of Joseph's tomb;  
It was a risky business,  
Watching the "Son of God,"  
So just before the dawn,  
I stole away to the gate,  
Meeting only three women

SAMUEL D. HARKNESS.

# The Church and War

By Peter Ainslie

FROM the beginning of Christianity to the time of Constantine, or about the first quarter of the fourth century, when the state took over the church, there was but one opinion among Christians regarding war. Justin Martyr, Ireneaus, Clement of Alexandria, and Tertullian boldly declared that "the military oath and the baptismal vow are inconsistent with each other, the one being the sign of Christ, the other of the devil."

In Origen's famous controversy with Celsus, in the third century, there was no indication of the slightest letting down of this Christian principle. In those days Christians went to martyrdom at the hands of the state, rather than to take up the sword to kill their brothers. Cyprian, Arnobius, Lacantius, and Athanasius maintained the same position. There is no record that any Christian enlisted in the army until the latter part of the second century under the reign of Marcus Aurelius, about A. D. 174, and these were few. On soldiers' becoming Christians they usually left the army, as in the instance of Marcellus, who was forthwith sentenced to death at the dictates of the state. Augustine, A. D. 354-430, was the first of the church fathers who at all countenanced defensive war, but he declared that "not to keep peace is to spurn Christ." By A. D. 416, however, the Christians had control of governmental affairs; this so changed their attitude that a law was passed requiring all soldiers to become Christians and forbidding non-Christians to serve in the army.

## WAR ACCEPTED BY THE CHURCH

From that day to this, wholesale murder of men in battle in the name of Christ has been counted among the glories of the church, so that John Morley in the opening chapter of his volume on Voltaire soberly affirms that "more blood has been shed for the cause of Christianity than for any other cause whatsoever." History will eventually declare Voltaire to have been more truly a disciple of Jesus than the Christian ecclesiastics who were the leaders in the wars of that period, as may now be said of Tolstoi in relation to the holy synod which excommunicated him. The theological heresies of Christendom have been mere passing episodes by the side of this mammoth social heresy of hate and murder. It was the adoption of this policy that made possible the inquisition and the persecutions which have scandalized the name of the church on the pages of history.

There are several things, however, to be taken into consideration regarding the early Christian interpretation of the mind of Jesus. First, there was no distinction in the Roman empire between police service and the service of the soldiers, such as obtains in our times, police duty being then a part of the military. Second, all the soldiers necessary for the army could usually be secured by voluntary enlistment, although conscription was legal if necessary. This, however, was rarely resorted to. When conscription did obtain, instances like the martyrdom of

Maximilianus, A. D. 295, the twenty-one year old Numidian, multiplied in the record of Christian martyrdom. Third, the military oath involved some part in the general practice of worship of the emperor, although later this requirement disappeared; but the chief objection of the early Christians to war was usually in their opposition to the shedding of their brothers' blood.

For fifteen hundred years the church was absolutely devoid of conscience relative to the crime of war, except a few voices here and there, such as Peter Waldo, John Wyclif, Francis of Assisi, George Fox, William Penn, William Lloyd Garrison, John Greenleaf Whittier, Leo Tolstoi, the Society of Friends, the Moravians, other small societies of Christians and many among the socialists. But the church in its organized capacity was an uncompromising supporter of war. All churches, however ancient and apostolic in creedal declarations, severed their connection with the early history of Christianity by accepting this war principle. No greater tragedy ever befell the church. It was the temptation which Jesus resisted in the wilderness; it is the temptation to which the church yielded in the open. Even now the glories of war are more likely to receive applause in an assembly of church people than in an assembly of ex-service men or scientists or business men. I have seen this painfully illustrated recently in several instances. I attribute it, however, more to thoughtlessness than to thoughtfulness. No less a scoundrel than Frederick the Great said, "If men would stop to think they would never take up arms to fight." The same is true of those who support war.

## AN AWAKING CONSCIENCE

It is nevertheless heartening to observe that the number of Christians taking a position against war is increasing and will continue to increase. In many instances ministers find it difficult to adjust themselves to this rising sentiment because of their past glorification of war, in which they conscientiously indulged, but ministers will extricate themselves from this error. Many have always stood against it, and a much larger number than is usually estimated. They are saying with Harry Emerson Fosdick: "We are certain that unless the churches take a clear and consistent stand on this matter of life and death to our civilization and to the world, they will merit the contempt of men and the judgment of God."

In the meantime the most significant thing is the boldness with which some military men are speaking against war and calling the church to judgment. General Tasker H. Bliss, former chief of staff of the United States Army, says: "The responsibility (for the reduction of armaments) is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended." Lord Haig says: "It is the business of the churches to make my business impossible."

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Some regard their support of war as an evidence of patriotism, but General John F. O'Ryan says: "I should be a traitor to my country if I did not do everything in my power to abolish war."

Some among statesmen, jurists, educators, and scientists are likewise speaking in no uncertain terms. Mr. Lloyd George says: "If the churches of Christ throughout Europe and America allow that (another war) to fructify, they had better close their doors. The next war if it comes will be against civilization itself." Said Senator W. E. Borah: "Let us arouse, organize, and direct the public opinion of the world for peace. No nation can long stand for armaments and war against the sustained and well directed power of public opinion. Let the people who must suffer and sacrifice and die when war comes take into their own hands the question of peace or war; let us appeal to the masses and not to a few leaders to end the frightful burden of armaments and the consuming curse of war."

Quotations might be multiplied into many pages, but these are enough. There already exists a substitute for war in the settlement of international disputes, as there exists in all civilized countries a substitute for mob rule. The army is a scientifically organized mob. All well regulated communities have abolished the unscientifically organized mob. The time is now when the scientifically organized mob shall likewise be abolished in order to give way to a higher civilization, where reason and justice prevail over physical force and murder.

#### INTERNATIONAL CONSCIENCE

Differences will arise between nations as between individuals, and sometimes very sharp differences, but in the instance of individual differences we go to courts of law, and the national public conscience sustains the courts. Is it not possible to create an international public conscience to sustain international courts? Prior to 1914 the international court of arbitration at the Hague heard 627 cases, some involving as many as twelve nations, and no appeal was ever taken from any one of the decisions. The league of nations has established the court of international law, presided over by a judiciary that is every whit as able as the judiciary of the supreme court of the United States. In order to make this court function successfully there must be an international public conscience as there are national public consciences sustaining the decision of the supreme courts of our several countries. Says Viscount Grey to the nations: "Bring your grievances and claims before an impartial tribunal. If you can win at this bar, you will get what you want; if you cannot, you will not have what you want, and if you attempt to start a war we shall all judge you the common enemy of humanity and treat you accordingly."

The blood of 11,000,000 murdered soldiers and 35,000 non-combatants cries to us from the graves of the world war, while 20,000,000 wounded soldiers and other millions of the starving populace give their witness against the crime and folly of war. The world war cost in money alone three hundred billion dollars, or one-third of the

total wealth of the world. There are no glories to war unless murder, pestilence, famine, and hate are glorious things, making what Abraham Lincoln called "that attractive rainbow that rises in showers of blood." The church did not count at all in preserving the peace of the world in the last war; but in each nation, on the declaration of war, the churches hurried to the support of their nation's standard. Christian and Buddhist are alike eager for their brothers' blood—while the conscientious objectors were sent to jail. Celsus can no longer complain that the church shirks her duty in military service.

Had the church possessed a conscience against war, as it did in the pre-Constantine period, or as it now has a conscience on definitions and organizations, the last war would have been impossible. There would have been enough Christians even in Japan, especially with the aid of a multitude of Buddhists who are opposed to war, to have joined hands with the vast number of Christians in the other countries and blocked the orders of kaisers, kings, presidents, parliaments and congresses, and compelled the nations to take their cases to the international court of arbitration.

#### PEACE MOVEMENTS

But because the churches failed in this instance that is no reason why they must fail again. There is now a widespread awakening. More than sixty peace organizations are functioning in England alone, and in many instances Christians are among the leaders, as may be observed in many of the peace organizations in other countries. The Union of International Associations, founded at Brussels in 1910, has in its membership 132 organizations of different nationalities. The American Institute of International Law, founded in 1912, includes twenty-one national societies. The Church Peace Union, founded by Andrew Carnegie in February, 1914, has done monumental work. The World Alliance for International Friendship among the Churches, founded in 1914, has in its membership councils from twenty-six nations. The Women's International League for Peace and Freedom, founded in 1915, has in its membership women from nearly every nation. The International Christian Trades Union has many millions of members. The Christian International, founded in 1919, has branches in England, Germany, France, Holland, United States, and other countries, contending for peace "by the power of the brotherhood of Christ." The Fellowship of Reconciliation has groups in many nations. The Japan Peace Society, under the leadership of Count Okuma, has rendered valuable service, as have the various peace societies in America.

But every church ought itself to be a peace society, seeking to express the spirit of Christ in terms of international brotherhood. Said Bishop Gore of Oxford in 1918: "Jesus both rejected and refused to associate himself with the current patriotism of his nation, and positively laid the basis of universalism in his dealings with mankind." It is not so much an issue of keeping peace between Christian and pagan nations as it is of keeping peace among Christian nations. The fact stares us in the face that the

greatest navies and armies in the world are in those nations where there are the greatest number of Christians. The armies of Sennacherib, Nebuchadnezzar, Cyrus, Darius, Xerxes, Alexander, Ptolemy, Caesar, Attila, and other pagan warriors were numerically contemptible beside the navies and armies of the Christian nations of the recent world war. Christian nations carry the most deadly weapons of destruction. Surely the churches reached their climax of infidelity in the war of 1914!

#### WHAT CHRISTIANS COULD DO

The number of Christians in the world today is easily sufficient to abolish war if they would refuse to share in it, thereby compelling the national authorities to adopt methods of reason rather than physical force for the adjusting of international disputes. For my part I will not go to war. It is not that I do not love my country; I do. It is not that I count my life too dear to sacrifice it for the safety and liberty of others; I do not. But war is not a method for adjusting international disputes any more than a fist fight is a method for adjusting a dispute between individuals, or lynching a method for adjusting a public scandal. War is a fool's errand and ought never to be undertaken.

To condemn war in time of peace and support it when it is going on is as illogical as condemning the liquor traffic and patronizing it, or condemning gambling and taking a hand in the game. If war is to be abolished in this generation it is to be done by taking one's stand against it whatever be the cost. Unconditional cost has been the policy for its perpetuation; unconditional cost must be the policy for its abolition. There are said to be 500,000,000 Christians in the world. If there can be found 50,000,000 Christians distributed through England, Germany, Russia, France, Italy, Japan, and the United States—if there could be found 25,000,000 so distributed, or half that number, who are unconditionally opposed to war, war could be abolished in this generation. It is not possible for these nations to send to jail that number of people. But if the nations persist in going to war, then let the state send the church to crucifixion as the state sent Jesus to Calvary. It would at least prove to God and men that the witness of Jesus had not perished from the earth.

Our Lord came not to destroy men's lives, but to save them. It was more important that he interpret brotherhood in terms of all the nations of the world than that he should be the Jewish messiah. He could have summoned a great army on the occasion of his arrest, but he refused to do it. He could die at the hands of a mob, but he could not be an enemy to a single person in that mob. He could be put to death by others, but he could put no man to death. He came to stop brothers' shedding their brothers' blood, and he waits for his principle of brotherhood to be given a place in the world-wide life of men even at a cost like that which was paid for it at its first announcement. When Christians no longer kill one another, but willingly die for one another, all nations shall come to know the love of God which can only be made known as the cross perpetually proclaims it.

## Thirty Years of London

By Lynn Harold Hough

M R. ARTHUR PORRITT knows his London. It was in 1890 that he began work as a religious journalist in the great metropolis and his first assignment was to hear Charles H. Spurgeon in the Metropolitan Tabernacle and make a report to the Manchester Examiner. Since this Sunday over thirty years ago, Mr. Porritt has watched all the ebbing and flowing of the religious and political life of the great city. He has been a constant and most discriminating student of the life of his time. Nothing has escaped him. He has a perfectly responsive heart and all the struggles in the life of the people have made a sure and unfailing appeal to him. He has seen pretty much all that has happened, has known a vast number of people worth knowing and has been behind the scenes in many a situation of far-reaching significance. Now he tells much of the story of it all in a most delightful volume entitled "The Best That I Remember" which has just been issued from the press of Doran. The editorial office of the Christian World is like an opera box in the view it offers of contemporary religious life, and as religion to the modern mind must interpret everything else, we may say not simply of the religious life but of life as a whole.

I first met Mr. Porritt in 1918, a few weeks before the signing of the Armistice. I had been lunching at the National Liberal Club in London with that skillful and indefatigable journalist, Mr. David Williamson, the editor of the Daily Mail Year Book. We were seated in a corner talking of many things when Mr. Williamson hailed a passer-by and introduced him to me as the editor of the Christian World. The face into which I looked was one of those human, sympathetic faces which form the best sort of letter of introduction and the man's understanding eyes had a quality all their own. The three of us were soon talking about all the world turmoil, and the great sacrifice of the war and the hope of the days to come.

#### TURMOIL AND SACRIFICE

There was a quality in the spiritual atmosphere of those strange and tragic days that made it possible for personal reticences to be forgotten and for Mr. Porritt to allow us to see the little portrait he carried about of a fine lad of his own, who only a few weeks before had made the great sacrifice. In the fall of 1918, one often came to know men in London more quickly than might otherwise have been possible in months or even years and somehow, at the first interview, I felt that I had a glimpse into the heart of a wonderful man who also was a wonderful father. A few weeks later, I had the pleasure of entertaining at luncheon at the Great Russell Hotel, Mr. Porritt and his colleague, Mr. Harry Jeffs, the amazingly erudite editor of the Christian World pulpit. I shall never forget that afternoon when we sat for a long time about the table talking of literature, of ideas and ideals, of men and the motives which drive them. Out of the wealth of their experience and reading, Mr. Porritt and Mr. Jeffs spoke

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with a range of knowledge and an impact of speech which gave something electric to the conversation.

The day the armistice was signed, I had just reached London from Edinburgh. To see the staid old city of London going mad was an experience exciting enough to one who is fairly familiar with its quiet ways. The day came on which the King and Queen drove through Fleet Street to St. Paul's to a great Thanksgiving service. That morning, I stood in the office of the Christian World, occupying one window, while Mr. Porritt was at another and we watched the King and Queen drive by amidst the cheering crowds. The wonder of the coming of peace filled my friend's face with light but I could see something else written there and that was the thought of the boy, who, just about that time, had he been alive, would have reached his twenty-first year. So joy and pain together pierced the heart of England on that memorable day.

#### DEEPENING FRIENDSHIP

The friendship which began in these troubled days of war has ripened and matured as the years have gone by and has become one of the prized possessions of my own life. At the National Liberal Club, at the Author's Club, in London hotels, travelling together on the continent, we have talked of all the things which interest men who care about a cosmopolitan outlook and feel a common devotion to those principles and ideals which Jesus made commanding in his own life and holds up before the life of the world. There is no better travelling companion than Mr. Porritt. He knows all about the places where you go and an enormous amount of history and biography is at his finger tips and there is always a good story ready to drop lightly and happily into the hour when travelling might become wearisome.

It was with this background of personal knowledge and friendship that I opened Mr. Porritt's "The Best That I Remember." I ought to confess at once that this best is even better than I had anticipated and I was expecting a good deal. The great men of the free churches and many of the great leaders of England passed through the pages of this book. They are all seen in intimate and revealing fashion. You hear a great deal about them that you never knew before and if sometimes you see the spot on the sun, you are always aware that the book is written without bitterness and with a constant desire to maintain a fair and judicial attitude. The great preacher whose sermons you have read with a profound sense of their distinction stand before you so real and human that you almost feel as if you touched them. You chuckle over the foibles, you smile at inconsistencies and incongruities but the smile is mellow with human kindness and without the acid of corrosive cynicism. One wonders when so many good stories of so many significant people have been gotten together in one book. From Spurgeon to Dr. Jowett, the preachers pass by. Dr. Dale, Dr. Guinness Rogers, Hugh Price Hughes, C. Sylvester Horne, Dr. Clifford, Dr. Orchard, Dr. R. J. Campbell, Dr. Forsyth—what a group it is; politicians like Lloyd George, missionaries like Dr. Grenfell, scholars like Dr. Fairbairn. Each is brilliantly

photographed in a posture which reveals something individual about the man.

#### YOUNGER MEN ALSO

Now and then you catch glimpses of the younger men so that those who are achieving leadership as well as those who have attained commanding position become articulate in this book. Men like Sidney Berry in the pulpit and Basil Mathews in missionary journalism receive the hearty recognition which they deserve. Mr. Porritt's references to America are kind and shrewd and there is a spirit of hearty friendliness and yet there is a mind alive to our limitations as well as eager to find excellencies. The close reader may find a good deal worth pondering if he reads all that touches America, keen to discover what appears between the lines as well as what is definitely said.

All the while you are getting to know London better, you are getting to know England better and in the simplest and happiest way, you are being introduced to those human problems and those hopes and fears which are a part of the experience of life in our time. Mr. Porritt writes in a straightforward fashion with many a phrase quick with penetration and many a sentence sharp with the cut of unusual insight. It is as if you were sitting with him at his club and while the very cadences of his speech reveal the wide reader and the versatile editor, there is absolute freedom from stiff formality.

Of course, a man cannot tell so many things about a whole city full of people with many a dash away from the metropolis without unconsciously telling a great deal about himself and the man one comes to know in this book with his keen mind and understanding heart is a man it is good to know and one whose companionship is greatly prized.

The shelves of our library contain many a volume by the men of whom Mr. Porritt writes and it is not much to say that American readers will know all these men better and will read their writings with complete understanding after perusing this delightful volume from the pen which has been responsible for so much of the appeal of the Christian World. One puts the book down with a sense not only of London's charm but of the extraordinary fashion in which the best thinking, the noblest feeling and the finest expression of the English speaking world sooner or later reach the vast metropolis. There are plenty of great people in Mr. Porritt's book but one does not see them in full dress on some stately occasion. One watches them at ease in some favorite club and one listens to the keen, informal speech which falls brightly from their lips. The book is almost as good as membership in half a dozen clubs where clever men and men of far-reaching leadership foregather for the most intimate sort of talk.

#### Contributors to This Issue

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# From the Gaza Herald

By Charles N. Thorp

If newspapers had been in vogue in the days of the Hebrew Judges, Samson, the Old Testament athlete and champion would often have figured in the headlines. He lived in Dan, the border province and was from his birth devoted to saving his countrymen from the cruel tyranny of the Philistines. There were two symbols of his consecration; his unshorn hair and his abstinence from strong drink. It was a savage age; he interpreted his life-task in a wild and savage way. At times his tremendous physical powers seemed to be augmented as by the Lord. He ranged up and down the country, a great merry-hearted giant, the joy of his countrymen, the ideal of every boy, the despair of the Philistines.

Had the modern reporter been dealing with this unique athlete some highly sensational articles might have appeared in the "Gaza Herald," the popular newspaper, widely read by the Philistines.

## BRAWL AT SAMSON'S WEDDING

"Timmah social circles were stirred recently by the marriage of one of their fairest damsels to the notorious Samson, the Hebrew dare-devil. At the wedding the hero told a riddle and bet the guests thirty suits of clothing that they could not guess it. One of the guests teased the answer out of Mrs. Samson, so they won the wager. Samson was angry and left for parts unknown."

A few days later in the "Ashkelon Items" might have been seen this blood-curdling story:

"ASHKELON, 28. Last night thirty of our most prominent citizens, including the mayor and city treasurer, were set upon by that ruffian, Samson, the Hebrew athlete, and murdered, as they were going home from business. The assaults occurred on different streets, and the bodies were all found stripped of their clothing. It is surmised that this has a connection with the bet at the Timnah wedding, as a citizen passed a man on the highway later headed for Timnah, carrying a huge load of clothing. Timnah authorities state that Samson has paid his bet in full and gone to his father's home. The whole proceeding seems part of a plot to kill prominent Philistines. A meeting of leading citizens is called at the city hall tonight to take appropriate action."

Turning over the files of the Herald, a few days later, the big article on the first page shows this heading:

## TERRIBLE CONFLAGRATION

LOSSES TOTAL MILLIONS

Olive groves a dead loss

"Fires broke out suddenly last night in the standing grainfields to the north of this city. By the time the alarm was sounded hundreds of acres were ablaze. It appears that Samson, the irrepressible destroyer, on learning that his wife had married another, determined to wreak vengeance upon the Philistine public. With incredible cleverness he caught 300 foxes, tied their tails

together with a blazing brand between each pair and let them loose in the wheat. The department got the fires under control, after several hours hard fighting. The whole countryside is roused. Olive-groves were also burned. The losses cannot be estimated. Samson escaped, but a posse is in hot pursuit."

The next exhibit appears to be an

## EXTRA

SAMSON SLAYS ONE THOUSAND OF PHILISTIA'S BRAVE SONS

### Mourning throughout the Land

"Immediately after the huge conflagration, while the embers were still smoldering, the sheriff, with more than one thousand picked men ranged the border, and induced the Hebrews by threats to permit Samson to be extradited. Fettered by chains, he broke from the Hebrews, as they were delivering him to the sheriff. Seizing the jawbone of an ass, he set about him till it is estimated that not less than 1,000 of our men lay dead on the mountainside, and the remnant fled for their lives. What will become of us if this fanatical ruffian is permitted to kill and to destroy unhindered?" (Then followed a list of the more prominent victims).

Gaza detectives were hot on Samson's trail, and finally traced him into that city, guarded the gates and planned to seize him at break of day. At the breakfast table, instead of the expected news of his capture, the morning paper, coming late, revealed the following surprise:

## MASSIVE CITY GATES MISSING

"Samson is certainly an expert in the unexpected. All plans had been laid for his capture, but shortly after midnight, while the guards slept from sheer exhaustion, Samson slipped through to the gates, lifted them off their hinges and carried them well up the side of the mountain, where they were seen at dawn by a passing shepherd. The gates weigh about a ton apiece, and Samson must have had accomplices to perform such an exploit. The guards have been suspended, and a reward of ten talents is offered for Samson, dead or alive. Nobody is safe, with him at large."

Those were the great days of Samson's career, when he was using his strength in the best ways he knew for his God, and against his enemies. When his long hair swept about his face he was reminded of his vow to serve with all his might the God of his fatherland.

And then, all Philistia gloated over the thrilling first-page story in the "Herald":

## DELILAH OUTWITS SAMSON

PRISON WALLS GUARD OUR ENEMY

Great patriotism of most beautiful woman whose wit and daring have saved Philistia

"Gaza celebrates today; the mayor declares a holiday for all. Last night Delilah beguiled Samson and won

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from him the secret of his prodigious strength. Crazed by her charms he sold his birthright for a kiss. While he slept, she clipped off his long hair and today he is weak as a little child. His spirit seems utterly broken. The court has decreed that his eyes be put out and that he be bound in prison. If his strength returns he will grind at the huge mill in the prison for the rest of his life. The people have visited the fallen giant with every indignity. There is great gloom among the Hebrews. Delilah has been richly rewarded."

There you have the tragic story of a strong man's undoing. The cutting of his hair was but the symbol of the breaking away by Samson from the high purpose that had led him on. Hitherto he had known high joy; God was with him; life was spent in such a heroic way that others were made brave through his example. Just as an earnest man, whose devotion to the church and to high principles has been so marked that he has been a power in the community, sometimes slips, morally, drops out of the church, and surrenders to those who oppose the best and highest things of our civilization. How Samson must have fairly gnashed his teeth as he shoved the beam of the mill and felt on his back the whip of his jailer, and remembered the glad days of his strength!

And now comes the last glimpse of the files of the fancied newspaper. It tells awful tidings for Gaza:

#### HORRIBLE CATASTROPHE

##### LORDS AND LADIES OF GAZA CRUSHED AT FALL OF COLISEUM SAMSON SLAYS THOUSANDS—UNIVERSAL MOURNING

"Last night was the most frightful ever known in this city. The whole fashionable quarter is in mourning. Workmen are digging in the ruins of the coliseum for bodies. Survivors search frantically for remains of loved ones. Samson the accursed Hebrew athlete has been entertaining thousands by his feats of strength. These features have been a frequent and most popular accessory of the worship of Dagon. Samson after his entertainment last evening, stood in the basement of the huge building, and before his guards could prevent him, seized the two enormous pillars, the main supports of the vast structure. Uttered a prayer, bowed his knees together, until the pillars buckled and the whole building fell in a heap of ruins amid the shrieks of thousands who sank to their death. The heavy tiled roof smashed many beyond possible recognition. The only redeeming feature of this horrible catastrophe is the impressive fact that Samson was found dead, with a smile on his face. He had his revenge. The priests of Dagon are non-committal, but the tragedy has dealt our holy religion a body-blow. The Herald voices the universal sympathy for those who have lost loved ones. Among the prominent citizens slain are the following—"

Something had restored to Samson his lost loyalty to his ideals. The tragedy of his death grew out of his life-tragedy. The way of loyalty to the highest is always the way of life. Samson stands for all time as a symbol of the high joy of unfaltering loyalty, and the unutterable

sorrow of surrender and moral weakness, we must not forget the lesson of his death: that there is always moral recovery, through prayer, and renewed consecration to the highest.

## The Mystic Spring

By Annette C. Hawkes

**N**EAR the pathway of life along which all must walk, there is said to be a mystic spring, and those who have been so fortunate as to find it and drink from its water say that it has been a great help all the rest of their way. The feverish thirst for life in its fullness which all feel as they journey, is quenched by a draught, and they go on their way refreshed, and fit to undergo the hardships of travel with quietness of spirit.

Long ago a great Leader found this spring and called his people to its water, but strange to say there are many in these later days, who do not try to find it. They say, "We have traveled thus far, and seem to be making some progress without any such help. Though our fathers thought they were greatly benefited by the spring, we are inclined to think the help may have been more imagined than real. These are different times, and it is not so necessary to take things by faith. We must first know from a far more reliable source than our own feelings that we need any such refreshment, and we must know with absolute certainty as to the source of the spring and the character of the water. All this it may not be possible to learn, and at best it would take too much of our time from the business of traveling if we should make a thorough investigation. We must hasten on."

But happily there are many of us who are willing to make the venture of faith before we can fully understand and who turn for refreshment to the mystic spring. At first we come with hesitating steps drawn by our great need, but not knowing quite how to obtain what we so much want. We find many people about the spring, with widely differing views as to how best to obtain the water. What seemed so simple at first begins to look difficult. Not all seem to be taking the water, but there is much discussion as to the method of doing it. One large group seems to be almost held in check by the leaders, who insist that every drop of water must pass through their hands before the thirsty may taste it, and in that way much is spilled and sometimes the water is polluted. Another large group make much of form, coming to the spring with a silver chalice from which, with much beautiful ceremony, the thirsty travelers take their refreshment. A little withdrawn from the eager company about the water's edge we notice a large group who are telling in great detail the history of the spring, and what sort of people have through all the years derived strength from its waters, making much of analyses and classifications. We listen and learn, but still we hesitate, not knowing how we should come, and there seem to be few to tell us. But as we stand looking we see what we did not at first notice,

that one by one from all sides many humble and common looking people are quietly making their way as best they can to the water's edge. They seem scarcely to under-

stand the cause of the tumult, but following only their inner longing, and with just their hands for cups, they taste the living water and rise with shining faces.

## The Voice of the Church

**B**EFORE the great war there was unanimity in the churches and in church councils regarding the necessity of finding a way to settle national differences without resort to the sword. There was no doubt a widespread feeling that wars were inevitable, but that was because of a failure to think, rather than a result of thinking. We are creatures of habit and tradition, and inertia leaves even such tragical things as war unrationaled.

In common minds there is an easy-going fatalism that says, "Such things have always been, and of course they always will be." Even some highly educated thinkers convinced themselves by a dogmatic interpretation of the struggle for self-realization, that great crises of human conflict were unescapable even as are earthquakes and storms. There still remained the apologist of the military type who defended war as a means of keeping population below food production, as the sovereign method of cultivating the heroic in the race, and as the means, honored in many an historical example, of putting the best nations in control of human destiny.

But the coming of the great war stilled all such voices. The theories of Prussian kultur disclosed the inevitable logic of militarism. The tragedies of the battlefields shook the average mind out of its inertia and all turned to the task of prosecuting a "war to end war." No one expected it to be ended on the battlefield, but all believed it might be ended by the provisions of the peace. So the churches gave their fervent benedictions to the armies of the allies as crusaders for the everlasting peace, and the league of nations idea was as universally promoted as was the war itself.

\* \* \*

### The Church Spoke

The church spoke in tones that were vibrant and unmistakable. It spoke for the war and became one of the nation's best instruments for its promotion. Through education in war motives, by promoting the speeding up of production and in cultivating a national morale, the church did its part. In all this it held itself high in sacrificial devotion. War was deplored and the war we were fighting was made holy because it was fought to put an end to war-making. This high note was not merely one of emotion because our country was involved; it was the very reason our country became involved. The plan for embodying in the peace a league of nations to prevent war was the one insistent moral note in our pulpit pronouncements.

If there was a single church convention that did not go on record as favoring a universal league of nations as the instrument for preventing a recurrence of such a cataclysm its constituents would hardly today boast of their record. Not even the plan of a league to enforce peace was regarded as too heroic a program, though it contemplated an inter-governmental organization that would codify international law, possess a measure of legislative function, and set up judicial machinery competent to issue mandates and back them up by an international police force.

When the armistice came, our American League to Enforce Peace, in deference to the necessities involved in so laborious and complex a task as that of adjusting the machinery of three score governments to some sort of an international organization, consented that its well coordinated plan should not be pressed, but the churches, the national leaders, and every

moral force in the nation made the essential league idea our dominant national purpose.

\* \* \*

### The Church Lost Its Voice

No sooner did the league covenant adopted at Versailles become the football of partisan politics than the church lost its voice. There was ample room for differences of opinion in regard to the league covenant. Our very experience at Paris in securing it gave cause for apprehension and brought fear lest the old world jealousies and bickerings would drag us into another war. When President Wilson failed to take with him even one of the numerous outstanding advocates of a league, such as former President Taft, Elihu Root or Secretary Hughes, he left an opening for partisan opposition, and in the reactions of war-weariness narrow partisans did the rest.

Now the church has no superhuman voice. There is no spiritual force resident within it apart from the minds of its leaders. If political bickerings rend society the church will usually be rent, unless it hold itself aloof until moral judgment can compose itself. The pulpit must needs find a way through the fogs of partisan obfuscation. The new needs time to dissociate the immediate partisan issues from the deeper moral principles they have obscured. It is difficult to clarify lofty and far-reaching ideals while the storms of partisan emotion run high—and the merely prudent man always argues for aloofness as a means of protecting the institutional preserves.

For three years the church has been silent. Its convention pronouncements have lacked international awareness or vision. If anything was said, it was in very general terms; the vision was without form. The clouds of political partisanship have hung low over the paths to peace. Meanwhile the peace is as destructive as the war, and the nation which vicariously went to the rescue of its own ideals in the old world's war, has been unwilling to continue the work of rescue in that same old world peace. Unless we continue to maintain these ideals in peace, we shall lose all we gave for them in war.

\* \* \*

### The Church Begins to Find Its Voice

It is no unjust judgment, though it may seem a harsh one, to accuse the historical church of following governments into war, rather than saving them from it. Once great wars are on, any protest, even if by a church, would be counted treason. Government is the fundamental compact of the people, and refusal to follow it becomes rebellion. The indictment lies most justly on the church when it fails in times of peace to adopt measures designed to prevent war. The church fails in duty if it fails now to become a crusader for peace. It can crusade effectively today only as it promotes that one resident and well developed idea that is seeking the tests of reality in the world's practical affairs.

No one advocates war as a Christian method of composing international frictions. The old ambassadorial methods of governments result in precarious balances of the powers, not in secure conditions of peace. Permanent peace between states is guaranteed only as judicial processes are adopted. Reason seeks organization to give voice to its judgment. No plea for peace will avail against the drift towards war until the nations league themselves together to secure it.

The mandate which the people gave Mr. Harding was not against a league—it was not even against the league. It

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was a clear mandate to make some such conditions of our adherence as were proposed in the Lodge reservations. The isolationists were a feeble voice in the campaign. The pre-war and the war-time ideals of some sort of league of nations has not been seriously challenged, but they have been befogged. There has been ample time for the pulpit to find its way through the partisan fogs. Moral judgment has had time to compose itself. The pew can now easily differentiate between the post-war partisan issues and the deeper moral principles involved. The lofty ideals of world peace are once more shining above the clouds of post-war mental confusion.

There is just one issue now confronting the church: Will it wait until the war is over again, or will it guide the conscience of the Christian world? It can create an irresistible demand for a practical organization that will insure judgment before the passions of war arise. The moral issue is clear; it need not be the league, but it must be some sort of a leaguing of the nations to prevent wars. The church is once more clearing its vision. Select councils of church leaders are speaking out; it is time for the church conventions and pulpits to renew the crusade.

ALVA W. TAYLOR.

## British Table Talk

*London, February 20, 1923.*

**A**S a truthful recorder, I must set down in the first place that the British people, old and young, are talking chiefly of Tutankhamen. Nations rise and perish, as the hymn says, but we turn in the first place to the accounts from Luxor. I hear the people in the train talking of the Egyptian king; in a restaurant I heard yesterday at a neighboring table some girl-clerks discussing in an earnest but hazy way the bearing of these discoveries upon the history in Genesis. Our essayists are busy upon the wonderful themes started by this sudden emergence into modern life of the splendor that was Egypt. There is a spring of romance within the most prosaic of minds. There is the boy within us, seeking to discover the hidden treasures. There is a little of the knight-errant in us. That is the moral for the Christian preacher. Why should not Christ claim that capacity for wonder and romance and adventure?

are: Faith, hope, love, and work. No government in this country today that has not got faith in the people, hope in the future love of its fellowmen, and that will not work and work and work, will bring this country through into better times and better days, or Europe through, or the world through."

In a speech of a peculiarly lofty character Mr. Baldwin spoke the words which I have quoted. Mr. Baldwin is probably as well known to the general public in America as he is in England. For the most of us he is as yet little more than an able statesman who has suddenly been called to high office and looks as if he were going far, very far in the world of politics. He has not yet impressed the public mind, as others have done, but if he uses his great gifts in the spirit of his words, there are many of us who will be thankful for him, to whatever party he belongs. It is a moving experience to find a chancellor of the exchequer with so high an ideal and so ready to speak of it without parade and without false diffidence.

### The Seventh Man

A beautiful story is recorded in that wonderful journal, *The Children's Newspaper*. The Prince of Wales was invited one day to visit a little private hospital where were thirty-six men so terribly injured in the war that there was no hope of release. The prince arrived on the day appointed and saw the patients, all but seven who had been omitted. "For my sake or theirs?" he asked. "For yours, sir," was the answer. The prince insisted on seeing these men so tragically disfigured, and thanked each of them. When he was leaving the ward he said: "But there were only six men here—where is the seventh?" No one, he was told, could see the seventh. Blind, deaf, maimed and disfigured out of the likeness of humanity, this seventh man lay in a room by himself.

"You must not see him, sir," said one of the officials.

"I must see him," said the prince.

"Better not, sir. You can do him no good. And—the sight is terrible."

"Still, I wish to see him."

One member of the staff accompanied the prince into that little darkened room of unutterable tragedy. He relates that the prince walked firmly to the bedside, that he turned very white, but stood there with bowed head, looking at the man who could neither see him, nor hear him, looking at that awful wreck of manhood, as though he would see the final anguish of murderous and monstrous war. Then, very slowly, the prince stooped down and kissed the man's face.

When he rose it was as if another Presence had come into that room.

### France and the Ruhr

In a column by a well-informed writer who deals with "The World and the League" in the *Challenge*, there is a significant fact quoted:

"A well-known writer, who is sometimes falsely accused of being a pacifist, was approached the other day by a Paris publisher with a request for the translation rights of a recent book. The publisher added that he wished to produce it in May or June, by which time he thought that the French public would be in sympathy with the views expressed. There are already signs that France is not all that her press is, and grumblings are heard about the ineffectiveness of the Ruhr occupation as a method of producing reparations. We believe that when the peasant beholds the view more clearly his point of observation will be considerably changed in hopes of a better prospect. That prospect will be one of a complete security obtained by means of a pact of mutual guarantee under the league of nations. But by that time he will have to be content with a much smaller sum for reparations and to bear a considerably heavier burden of taxation himself."

### Lord Balfour on Belief

In his closing lecture on the Gifford Foundation, Lord Balfour made some telling attacks on his old enemy, the "Naturalism" which from the days when he was a young man he has pursued like a sleuthhound:

"How was it that the blind collision of molecules, atoms, and sub-atoms in the remote past had issued as a mere question of cause and effect in the production of knowledge of science and of things of which we just boasted? How from such beginnings could they expect such conclusions? Those who took the naturalistic view of knowledge must explain how unreason had produced reason. They must try to tell us, he added, amid applause, how this purposeless clash of atoms

### Four Monosyllables

The English language is the richest in the world for monosyllables. There are four words of one syllable each—words of salvation for this country and the whole world—and they

had, as one of its accidental by-products, turned out beings so constituted that they could look back and discuss the utter insufficiency and inefficiency of their own pedigree. They must bring in at the beginning of the process, transfusing it from beginning to end, some form of reason, some element of purpose, design—to use an old-fashioned and perhaps unjustly discredited word—in some shape or other.

"Theism must be an indubitable portion of any system which claims to get out of the blind causation of rational results. Not to mince matters, if they want to see the world in which we all believe and to hold the creed which we all accept in its most rational form, they must assume guidance and inspiration from the beginning."

There is still need for such philosophers as Lord Balfour to stand at the cross-roads and defend the right of approach to religion. He has never claimed to expound the Christian faith in its details—all he has done has been to single out one enemy and engage him as Greatheart engaged various giants.

\* \* \*

#### And So Forth

It is pleasant to hear that Dr. Meyer is decidedly better in health; his unwearied energy has been for years the admiration and despair of his friends; and it is to be hoped that he will be able once more to take up his tasks. . . . A national campaign on behalf of temperance has been started by the Temperance Council of the Christian Churches. A crowded meeting was held in the Mansion House last week on its behalf. Representatives of all sections of the church, from the Salvation Army to the Roman Catholics, were present. The specific objects of the campaign are these: (1) To present the modern scientific indictment of alcoholic beverages and its

moral implications. (2) To rally local support to the council's immediate legislative program, namely: (1) No sale of intoxicating liquor to young persons under 18 years of age. (2) Local option for England and Wales. (3) No sale or supply of intoxicating liquor on Sundays. (4) The supply of intoxicating liquor to clubs to be subject to the grant of an annual license by the local justices. (3) To promote and strengthen definite organization for temperance work in each church and congregation. . . . Cardinal Bourne has been speaking candid words to the Roman Catholics upon the education of their children. They should not be sent, he declares, to Protestant schools. Of course, from his standpoint he is right; but how many free churchmen understand that the same truth applies to their children? The Friends are the most careful in this matter to train their children in their own schools; but the Friends in this, as in so many things, are wiser than others. . . . It is reported from Berlin by the Rev. A. W. Bonsey, that Troeltsch whose death is reported from Germany, suffered from the privation which has come to all the professional people in Germany. "I look upon his death as directly due to the privation through which so many of the middle classes are now passing." It is another of the losses traceable to the war. Troeltsch, the most powerful of Protestant theologians, is no longer able to give the fruits of his learning and judgment to the soul of the world. . . . The mission at Cambridge in which all sections of the church united, greatly moved the university. One evening Mr. Maltby gave to the answering of questions; would that I had been there! To hear Mr. Maltby dealing with the Christian faith is to wonder why anyone ever doubted it, or missed the glory of this wonderful gift to man.

EDWARD SHILLITO.

## CORRESPONDENCE

### Unitarianism and Liberal Orthodoxy

EDITOR THE CHRISTIAN CENTURY:

SIR: The question is always being raised by Unitarians: If one is liberal in his theology why does he not join a liberal church? When I first became a Unitarian minister I harangued against the liberal remaining within the orthodox denomination in which he was born. I do not preach in that vein now, because I realize there is as much fundamental difference between the liberal orthodox position and the historical Unitarian position as there is between the former position and the historical position of any of the evangelical churches. Judging from his sermons and his writings I find the liberal orthodox is interested first and last in getting Christ into business, into industry, into politics, into international relations, as well as into the lives of individuals. The liberal orthodox is loyal to Christ, and he wants to enthronize Christ in every walk of life. He is not interested so much in how man and Christ got here, as how to get the two together now. The liberal orthodox feels that if Christ is put into all walks of life, the Christ spirit itself will bring tolerance and spiritual freedom. He exalts Christ and his gospel, and has very little to say about God; in fact the only God he knows is that God revealed in Jesus, which he is trying to get into life. In short, the liberal orthodox says, "Seek Christ and his kingdom and all the other things will follow, as tolerance and liberalism." The liberal orthodox has a Christology.

Now the Unitarian historical position has been loyalty not to Christ, but to truth. In the Unitarian church there is a theology, but not a Christology. In the Unitarian church one can disbelieve as much as he likes about Jesus, but one is expected to have some idea of God. It makes a great deal of difference to the Unitarian whence he came. The Unitarian is urged to follow truth no matter where it leads him, even if he is led to a point where he has no more conception of God, and

thinks that Jesus never lived, and the grave is the end of all.

The orthodox evangelical person has a loyalty to his infallible Bible, the liberal orthodox has a loyalty to Christ—I might say his infallible Christ,—the Unitarian has a loyalty to truth. If my interpretation is true then the Unitarian must recognize the fact that there is "a place in the sun" for the liberal orthodox.

First Unitarian Church,  
New Orleans, La.

J. B. F. TEGARDEN.

### The Buckner Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Discussion of the Buckner case to date has not touched the point at issue. It is not a question of how many ministers hold the same views as Dr. Buckner. He was not preaching to ministers but to laymen. How many church members know the truth about the making and the nature of the Bible? Are these other ministers who hold the same views keeping quiet because they are afraid they will also lose their jobs? Their attitude appears to be that Dr. Buckner's views are true but nothing should be said about them. Are we again in the days of priest-craft when the preachers know something but deem it wise to keep it from the people? Are the ecclesiastics afraid to tell the truth about the Bible lest there be a falling away of members and a loss of faith? If ministers know that the old views of inspiration are false and the people hold those views, are not the ministers culpable in withholding that knowledge? Isn't it true that in most of our Sunday schools those Old Testament stories are taught as literal history and an effort made to justify the ethics of those days? Parents and teachers do not know any better and when their young people go to college and learn the truth there is more danger of their losing faith than there would be if they were properly instructed in the first place. Must we leave the results of modern scholarship to filter through the secular press to the

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people, the ecclesiastics being too cowardly and self-seeking to tell the people the truth? Dr. Buckner is not unorthodox; he was preaching the new orthodoxy. It is the conservatives who are unorthodox today. Please elaborate this: "Should the people know the truth about the Bible, or is any minister who attempts to enlighten the members of his church to be ecclesiastically ostracized?" Is Dr. Buckner a fool or a martyr?

Kansas City, Kan.

S. C. BENNINGER.

## This Church Could Get Along Better With 998 Pastors

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "The Church with a Thousand Pastors," was on the whole good and commendable. But there is almost always, two sides to any question. There are in this community a couple of men who take themselves as lay pastors, with a vengeance. They continually call at houses at any and all times even on Saturday forenoons, while the women are occupied with their house-tasks. If permitted, they will admonish for hours, mostly with vivid pictures of endless torture. Instead of winning people, they alienate and repel even those who hold religion in respect. And most of the churchpeople, while admitting the sincerity and earnestness of the men, deplore their unwise zeal and tactlessness. Is there not a danger, then, that if your idea became generally acted upon persons of well-meaning motives but small mental caliber, might let their zeal run riot—in short, become general nuisances?

O. U. E.

## What Congregationalist or Presbyterian or Baptist Would like to Sign this Letter?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a headline in your current issue which runs: "Puzzle: find a good reason for belonging to your denomination." As a Methodist I will have a try at that puzzle. First permit me to object to that term so frequently appearing in your columns—"denomination." It seems to be chosen for its connotation of emptiness, the natural inference being that the several churches, great and small, are no more than names.

I belong to my church, recognizing that it does not include all of Christendom. I lament the divisions of the body of Christ, but I am not able to heal them, nor are they likely to be altogether healed in my day.

I belong to my church because it represents one of the most significant religious movements of modern times.

I belong to it because I believe that, as effectively as any other, it is now serving God and mankind.

I belong to it because it seems to me better to co-operate with a large body of Christians than to fritter away my ministry in individual effort.

I belong to it, not because it is the ideal or only church, but because I am familiar with its usages and can be of more service in its fellowship than in any other.

I belong to it because I love that fellowship and find in it my spiritual home while I continue in this world.

You are profuse in criticism of the thing you call denominationalism, but what do you offer in its place? Would you have us all belong to the Baptists, Congregationalists or Disciples? In theory, the churches bearing these names are independent: but in practice the fellowship in each group is intimate and the cooperation far-reaching. Would you assert that any one of these bodies is actually not what you call a denomination? Or would you have us dissolve all bonds and usher in a reign of ecclesiastical chaos and religious anarchy? Do you believe that such a course would serve the kingdom of God? Pardon me if I find it hard to comprehend the purpose at which you are really aiming.

Is it not better that we should all patiently labor in the cause of harmony until the forces now strongly working shall have reached their fruition, and Christendom shall attain a unity at once orderly and vital?

Syracuse, N. Y.

HOWARD L. RIXON.

## THE SUNDAY SCHOOL

### The Light of The World\*

"**F**AITHFUL is the saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." (I. Timothy, 1:15.) For six months we have been studying the life of our Lord. We come now to the concluding lesson; how fitting that it should be upon Jesus as Saviour of all men! There is no sweeter word than "Saviour." If I am ever permitted to name a church, I am going to call it, "The Church of Our Saviour." "Saviour"—lost but for him, that is the idea. Have we ever fully grasped that?

The conviction that Jesus is our Saviour has faded out in many quarters. We think that we are saved by culture, forgetting the decay of Athens. We think that we are saved by money, forgetting the decay of Rome. We think that we are saved by orthodoxy, forgetting the dry-rot of Judaism, in the time of Christ. We resent being called "sinners" and we will not have it that men are lost without Christ. Yet he said: "I am the Way, the Truth and the Life." Without Christ I affirm that you or anyone has lost the road; without Christ you have failed to find the highest truth and without him you are in the midst of death, not life.

Who is it needs Christ? *Scholars need him.* If ever scholars should be humble it is today. How little one may know! One hundred years ago a man might have some conception of the whole body of human knowledge, but not today. As a student of divinity I know a very small part of only one field, even though it is, as I think, the greatest field. I would like to be a doctor, a lawyer, an artist, a musician, a banker, a farmer and a mechanic in order that I might sweep around the range of reality. About all that a university education can give a man today is an elevated position where he can look about and get some idea of the relations of things, as one might climb to the top of Notre Dame and see the city of Paris at his feet. Scholars should be humble and reverent. Culture cannot save them. There are scholars in the penitentiary!

*Rich men need Christ.* America has thousands of men who have emerged as leaders of finance. We have developed a new aristocracy of money. These men are energetic, open-minded, powerful types. To me they are fascinating. Many of them have not seen the motto on the dollar: "In God we trust." They are self-made men who worship their creators! (as Champ Clark used to say.) Preachers have often quailed before rich men of the modern school. No class of men is more responsive to the gospel.

*Pagans everywhere need Christ.* One does not have to go to Africa to find pagans, all about us are men who live as though there were not God and who never give a thought to Jesus Christ. He is no more to them than Socrates—and that is nothing. These men are materialists. They live, move and have their being in stuff. There is no spirit at all, none. Our cities and rural communities are filled with them. Our factory towns are congested with them. They never go to church. They eat, sleep, play, work, die. They remind me of horses. I often wonder what life means for them! They have their troubles, but their heads seem "bloody but unbowed." They have lost the way; they have lost the truth, they have lost the life. They misunderstand the church, who can blame them? They would love Jesus if he were brought to them tactfully. How they need him, only they themselves know. Jesus is the world's Saviour. It is our business to take him to them all, all these sons of earth. Our hearts are built for him. Let our lessons close with an urgent appeal to every Christian person to share his experience of the Saviourhood of Jesus.

\*March 25, Quarterly Review.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

## Country Editor Wants a Community Church

The Waverly (Ill.) Journal is a small town paper which works cordially with the churches of that community which are numerous. After commanding a song leader at the Methodist church for his efficiency, the editor muses on the local situation as follows: "But using Mr. Kurtz merely as an example, in our mind's eye we see him as one of a corps of workers that, if we church members were willing, would accomplish infinitely more good in this community than is being done now. If, instead of the several churches that we now have, we had but one—a real, complete church plant with its building for the Sunday church services, and another for Sunday school and social purposes, what a work could be done for the kingdom and for the community of Waverly! Such a church would have at its head a pastor-preacher with several co-workers, for example, a man for religious education; a lady for work with girls and young ladies; and a song director to work with the children and direct the music of the various church departments."

## Scions of Slave Owner and Slave Holder Meet

At a recent session of the Federal Council of Churches a most dramatic incident occurred in the meeting of the son of a former slave owner and the son of that slave owner's slave. Dean Tillett of Vanderbilt University arose to speak on a question of personal privilege and introduced President S. G. Atkins of Slater State Normal School of North Carolina. As President Atkins came forward Dr. Tillett extended his hand and said: "If thy heart is as my heart, give me thy hand." Following this came a beautiful tribute from the white educator to the work of his black brother.

## S. D. Gordon Filling Olympic Theatre

S. D. Gordon, who is delivering Lenten addresses under the auspices of the Chicago Church Federation, is filling Olympic theatre at the noon hour. His addresses set forth a simple piety with a large amount of personal incident to illustrate his points. No effort is made to confront the deeper intellectual problems of his hearers, the appeal being to the emotions and to the will.

## Plans for Summer School Well Under Way

The plans for the summer quarter at the Divinity School of the University of Chicago are well under way. In addition to the regular faculty of the Divinity School who will offer courses during the coming summer quarter at the University of Chicago will be well-known biblical scholars from other institutions, including Frank Chamberlin Porter and Douglas Clyde Macintosh of the Yale Divinity School, Alexander R. Gordon

of the Presbyterian College of Montreal, Frances Albert Christie and Franklin Chester Southworth of the Meadville Theological School, Thomas Wesley Graham of the Oberlin Graduate School of Theology, and George Cross of the Rochester Theological Seminary. Other members of the summer quarter faculty will include Louis Herbert Gray, associate professor of philosophy in the University of Nebraska, and Antranig Arakel Bedikian, pastor of the Armenian Evangelical Church, New York City.

## Americans Will Help Infant Federation

To a considerable extent it has been due to the initiative of American Protestant leaders that the Federation of European Protestant Churches has been formed. The Swiss Federation of Churches has been a rallying center for the new movement. Funds will be provided from America to give the new federation its initial start. The following statement has been issued of the plans and purposes: "The immediate purpose of the organization thus established is to secure full and accurate information concerning the condition of the Protestant churches of Europe, especially in central and southeastern Europe. What have been the effects of the war upon regular church life—church attendance, church membership, church revenues for all purposes, pastoral support, church buildings, orphanages, homes for aged, hospitals, schools, colleges, theological seminaries, home and foreign missions? In some countries the relation between church and state has been so changed that it is necessary to establish a new basis of church membership and a new system of support for all forms of church work;

and this at a time of great upheaval in political, commercial and social life. Old foundations have been overthrown, old systems cast aside, and doubt, uncertainty and fear of the future paralyze the stoutest hearts."

## Pan-American Unity Is Urged

The commission on International Justice and Goodwill of the Federal Council has taken action in view of the approaching Fifth Pan American Conference in Santiago as follows: "We urge that in connection with the coming fifth Pan-American Conference our nation do all in its power to cultivate amity and friendship with the Latin-American nations and so to prevent the development on our continent of the spirit of distrust and suspicion that has led the European continent into its present morass. We, therefore, urge that our delegates to the conference make every effort to promote practical cooperation among all American countries, to dispel the impression prevalent in some Latin-American quarters that the United States might use its economic or political power in impairing the sovereignty of any Latin-American nation, to press for the largest possible reduction of armaments, and to develop adequate machinery for the peaceful settlement of all questions that may arise between our own nation and our neighbors on the south."

## Chicago Churches Using Moving Pictures

A number of Chicago churches of different denominations have taken up the moving picture idea with great success. Bryn Mawr Community church will exhibit three films during the month of

## Will Cover Country with Peace Meetings

THE first of a series of meetings which will arouse two thousand cities was held in Boston on March 5. George W. Wickersham, formerly attorney general of the United States, was the speaker. He was assisted by Professor Irving Fisher of Yale. The headquarters of the movement are in the offices of the World Alliance for International Friendship Through the Churches. The other cooperating organizations are the Church Peace Union, the World Peace Foundation of Boston and the Federal Council of Churches. Through these organizations nearly every denomination is cooperating.

Dates and speakers have been assigned for twenty-two other meetings to be held in the larger cities, where arrangements will be made for other meetings and conferences in outlying cities and towns during March and April. These nucleus meetings will be held in the following cities: New York, Philadelphia, San Francisco, Los Angeles, Detroit, Minneapolis, Baltimore, Denver, Pittsburgh, Dallas, Wichita, Kan., Fargo, N.

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March. These are "The Stream of Life," "The Chosen Prince," and "A Maker of Men." Some of these films will also be exhibited at Auburn Park M. E. church, Normal Park Baptist church and Lorimer M. E. church. These films are all provided by the Temple Pictures, a corporation in Chicago catering to church needs.

#### Social Teachings of Jesus Lead All Themes

The Bible College of Missouri, an interdenominational institution on the edge of the University of Missouri campus, reports a gross enrollment for the various classes this semester of 437. It is inter-

esting to note that of ten courses now open, the course on the social teachings of Jesus is the most popular, with an enrollment of 106. The institution now has the largest enrollment of any period of its history, as it is now making an appeal to many denominations in the student life of the university.

#### Combination Solves the Problem in Rural New York

Only federation can save the dying rural churches throughout the country, and in spite of opposition from a certain type of ecclesiastical leader, the combination of local churches goes on. Essex county, New

## Presbyterians Act Together

THE Presbyterian churches throughout the United States went out to raise their money for missionary needs and for local church support. Probably in no denomination in America are the methods of money raising so centralized as among the Presbyterians. This centralization is bringing large increases in the offerings of the churches. On March 11 every church in the nation was supposed to make its appeal. Already the reports of outstanding victories are coming in.

The campaign document of the Presbyterians in their drive was a book called "A Panorama of Presbyterian Work." This was profusely illustrated, and filled with pithy facts with regard to the work of the Presbyterian church throughout the world. Seventeen and a half tons of paper was used in the printing of this booklet for the churches. In spite of this large output, the edition is entirely exhausted. William S. Marquis was editor of the "Panorama." The New Era Movement is the organization that correlates the various Presbyterian enterprises in the task of securing funds. Rev. William Hiram Foulkes is secretary of this organization. Rev. Calvin C. Hayes, moderator of the church, has taken an active part in the campaign. The following pregnant paragraphs from the booklet will be of interest to many who have not been reached by the booklet:

"A million pieces of literature were distributed to schools and churches by the Sabbath Observance committee. Last year there were conducted by your Sunday School missionaries more than 3,000 mission schools in places where there is no other religious instruction. Over 6,000 Presbyterian churches are reached by the summer conferences of our young people. How cheerfully should the money be given which pensions our 974 ministers and missionaries, and helps to care for 1,026 widows and orphans! The Presbyterian denomination has 147 day schools for Negroes, with over 18,000 pupils. (These are maintained in parts of the South where the income from taxes is too small to have high class schools.) Thirty-three of fifty members of a rural church in Tennessee have pledged to give at least one-tenth of their income to further the work of the church. The income of 1,756,918 enrolled Presbyterians at \$500 each (government

per capita estimate) amounts to \$878,459,000. Out of such bounty from the Lord shall we not cheerfully give a tithe for the advancement of his kingdom?"

"John Timothy Stone says: 'The great interrogation point for Christian America to face and answer is the American city. Not whether earnest Christian people are to continue in the sustentation of their places of worship—they will do that, but whether the vast unreached communities, representing every nation under heaven, can be won to Jesus Christ and controlled by his Spirit.' More than half our population now lives in urban communities. Here most of our foreign born are concentrated.

"New York City illustrates the need: 'The outstanding task in the metropolitan area is Christianizing the foreigner, especially the Jews . . . Some estimate that 90 per cent of the Jews have left the synagogue. . . . The ghetto is manufacturing unbelievers and radicals so fast that the synagogue, church and other constructive American institutions are swamped.'

The promotion and development of new agencies of religious instruction is indicated by the following facts:

The Daily Vacation Bible School had an enrollment of 3,250 in 1918; in 1922 115,685 enrollment.

The week-day church school reached 13 communities in 1920, 220 communities were reached in 1922. Westminster textbooks are used in these.

The three-hour-a-week church school, with a correlated course, providing instruction, worship, expression, unifying the weekday church school, the Sunday School and expressional organizations, such as the Christian Endeavor, has been set up in many churches.

Promotion of leadership training through teacher training in the Sunday school resulted in 5,276 examination papers graded in 1921-1922. At the 33 young people's summer conferences of 1922 4,000 delegates, and 350 decisions for whole-time Christian service were reported.

The work on the foreign field is fruitful, as these figures show: 1,185 organized churches; 4,198 unorganized groups of believers; 1,339 self-supporting churches and groups; 196,175 total communicant membership; 20,145 communicants added during the year; 4,577 Sunday Schools; 302,879 Sunday School membership.

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York, is an interesting example of the progress of the union idea. The Methodists and Congregationalists at Lewis have a federated church with a non-resident Methodist pastor; Wadham has a federated church of Congregationalists and

Baptists, with a Baptist pastor; Schroon Lake has a federated church made up of Congregationalists and Methodists, with a Methodist pastor. At Essex, the county seat, the Presbyterians, Methodists and Baptists have just federated and are look-

ing for a pastor. In addition to these combinations, one notes the broadening of the Methodist church at Lake Placid into an institution of the "denominational community" type.

#### Churches Develop Their Own Newspapers

Finding that the local press was not generous in its allotment of space to church interests, the churches of Jefferson county, Neb., have established their own organ. Four of the cooperating churches have guaranteed the expense. The original plan was to provide a paper without advertisements, but the merchants, sensing the publicity value of the organ, have asked for space and it has been allotted to them.

#### Church Conducts Demonstration Farm

The idea of rural church experts in connecting the church with the economic life of the people has been no better worked out than at Farmington, Ark., where the national Presbyterian church holds sway. The church conducts a demonstration farm of twenty-five acres, which is all planted in various fruits. The farm provides agricultural ideas for the members of the church and the income of the little farm provides most of the income of the church. The house of wor-

THE careful study of the Home Mission field is bringing to the leaders of various denominations new conceptions of the task. The proper alignment of the forces of the boards will doubtless mean in the next few years the abandonment of several unfruitful fields, and the intensification of the work in others. Particularly is it seen that the Slavic immigrant groups in this country with a total population of six million are a great neglected field. Shall the Protestant churches subsidize the work of the orthodox church in some of these populations, or undertake to convert them to Protestantism? This question has been definitely raised with regard to Protestant work in Russia, but curiously enough it has never been raised with regard to the constituency of the Orthodox church in America. The Home Missions Council at present sees only the duty of dividing these populations up among the Protestant sects.

The Slav is a decidedly human being, according to the discussions at the Conference on Christian Work Among Slavic Peoples in America, held recently in New York City. And the 100 representatives from a dozen denominations called together by the Committee on New Americans of the Home Missions Council and the Council of Women for Home Missions fully recognized that there are Slavs and Slavs. Rev. Charles A. Brooks put his finger on the pith of the matter, when he said: "Miss Balch in her book, 'Our Slavic Fellow Citizens,' reminds us that ignoring the very real differences between Slavs would present some such embarrassment as a host might experience who invited to dinner an Orangeman and a resident of the county of Cork on the ground that they were both Irish."

It was brought out, however, that Slavs in general possess a marked capacity for peace, and are instinctively and incurably religious. This means much as a challenge to the church of Jesus Christ, for in the United States there are approximately 6,000,000 Slavic immigrants and Slavic people of the second generation. Racial authorities estimate this multitude to be distributed as follows: Poles, 3,000,000; Jugoslavs, 1,525,000; Slovaks, 425,000; Czechs, 400,000; Russians, 400,000; Ruthenians, 350,000.

Pennsylvania leads, while New York, Illinois, Ohio and Michigan are in the front rank so far as preponderance in Slavic population is concerned. These Slavic groups are highly organized both locally and nationally. The press is a powerful force in moulding public opinion among them. Religiously they belong to the Greek, Eastern Orthodox, Greek and Roman Catholic churches, with a few Prot-

estants, various fanatical sects, and a few Mohammedans.

Among these Slavic peoples the evangelical churches are working as follows: Bohemians—Baptists, Congregationalists, Disciples of Christ, Methodists, Presbyterians and Episcopalians support 120 missions and churches with 8,853 members. Jugoslavs—Baptists, Lutherans, Methodists and Presbyterians support 15 missions and churches with 2,393 members. Poles—Baptists, United Presbyterians, Congregationalists, Methodists, Presbyterians and Episcopalians support 34 missions and churches with 4,049 members. Russians—Baptists, Disciples of Christ, Methodists and Presbyterians support 36 missions and churches with 1,019 members. Ruthenians—Baptists, Methodists and Presbyterians support 114 missions and churches with 10,550 members.

## Slavic Immigrants in America a Challenge

**Dr. Harry Emerson FOSDICK**  
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ship is of brick, electric lighted and with furnace heat. It has a \$500 moving picture outfit. A new manse is in construction which will be one of the handsomest in the state. The church plant lacks only gas to be quite as modern in every way as a city home.

#### Delaware Has Broad Minded Bishop

The Episcopal church in Delaware rejoices in the leadership of a bishop who is friendly to Protestant churches. His predecessor, Bishop Kinsman, went over to the Roman Catholic communion. A leading Episcopal church in Wilmington has arranged a series of Lenten services which will be conducted by ministers of the leading churches of the city of various denominations. The speakers are from outside the city, but of the same denomination in each case as the minister who conducts the service.

#### Sharp Retort Comes from Dr. Butler

Recently the Methodist ministers of Chicago passed a resolution sternly condemning President Nicholas Murray Butler on account of his recent remarks which were unfavorable to the Eighteenth Amendment. Dr. Norton in a signed article in the Chicago Tribune reports the reply of President Butler as follows: "The reported action of the Chicago Methodist preachers is one more exhibition of that un-American and un-Christian intolerance which is just now the besetting sin of our people. Personally I obey the law and urge others to obey it, because it is the law and without regard to any opinions of my own as to its justice and morality. I regard constitutional prohibition as the most serious and powerful enemy which those who labor for temperance or the control of the liquor traffic have ever had to fight. Just now we are fighting a losing battle, and the liquor traffic is gaining on us day by day. My confidence in the American people, however, is such that I believe they will sooner or later be roused from their intellectual and moral lethargy on this subject and frame both their conduct and their laws in accordance with the precepts and practice of our Lord and the teachings of the scriptures. The so-called Christian churches seem for the moment to have pretty well deserted Christianity." The Methodist preachers voted to make the reply of the university president a matter of record in their minutes and to respond, reaffirming their position.

#### Disciples Congress Program Being Shaped Up

A wide variety of themes will be considered at the Disciples Congress in Indianapolis in April, just following Easter. There is urgency in some of the topics, Dr. H. O. Pritchard speaking on "The Crisis Confronting the Church Today" and Dr. E. L. Powell on "America's Duty in the World Crisis." A layman of scientific interests will challenge fundamentalism in an address on "Science and Religion." Among the other interests touched in the program are evangelism, Christian unity, social Christianity and education.

Dr. Joseph Fort Newton will speak on "The Gospel for Today," "Christ in Modern Literature," "Christ in the Life Today" and "Science and Salvation."

#### Religious Drama Acquires Prominent Place in Federal Council

Religious drama has been dignified by being made a department of the Federal Council of Churches. A committee has been formed which will publish an annual volume comparable to "The Best Short Stories of 1922." Denominational organizations which have produced pageants are invited to submit them to the committee for recognition. The committee of the Federal Council is headed by Rev. Fred Eastman.

#### Young People of Chicago Unite in Great Pageants

The Young People's Commission of the Chicago Church Federation proposes to give two great religious pageants in Medinah Temple in May. The first of these sets forth the problem of cooperation between the white and black races in America. The pageant is lightened with humor, but works forward steadily to a great moral. The second pageant deals with life in India. A great prince, after persecuting Christianity, puts off his royal robes and joins the ranks of the persecuted. Medinah Temple is one of the largest auditoriums in Chicago and it is proposed to make these two pageants events of the year. Young people from various churches are being drafted for parts in the pageants.

#### Fellowship Conference in Chicago a Success

The Fellowship for a Christian Social Order is an organization to "bind together for mutual counsel, inspiration and cooperation men and women who are seeking to effect fundamental changes in the spirit and structure of the present social order through loyalty to Jesus' way of life." This organization, of which Mr. Kirby Page is secretary, is holding in various sections of the country a number of two-day conferences or retreats. The Chicago conference was held out in the forest preserve near Riverside, in a small clubhouse.

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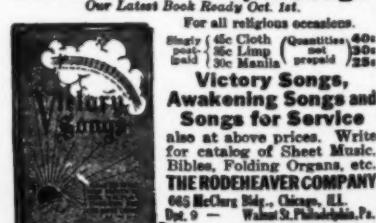
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Make the Easter season an occasion for the inauguration of a quiet campaign of regular devotional reading and meditation in your church. Stress this feature in your pulpit next Sunday. Announce that you will have, at hand, on the Sunday preceding Easter a number of books for the consideration of your people. Let them choose which of the books they will follow in their daily reading. We would suggest as the books best fitted for this purpose the following:

**The Daily Altar.** By Herbert L. Willett and Charles Clayton Morrison. For each day a Scripture selection, a prayer, a meditation and a poem. (Beautiful purple cloth, \$1.50; leather, \$2.50).

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Among the out-of-town speakers at this conference was Prof. E. A. Ross of the University of Wisconsin. About a hundred people were in attendance at the various sessions, running through two days, some of these remaining through and accepting the hospitality of the Social Workers' Club.

#### Divinity School Plans Extension Service

The Divinity School of the University of Chicago is making itself increasingly useful to the churches in its area. An Institute for Sunday School workers has been carried on for several winters. The third annual Institute on World Christianity will be held this spring. This is a school of missions for interested church workers of Chicago. The sessions of the Institute will be held on Thursday evenings for six weeks, beginning April 12. At the class periods Dr. H. H. Walker will teach "The History of Missions" and Dr. A. G. Baker "Christianity and Other Agencies of World Advancement." At the general assembly addresses will be given by recognized authorities on "The Golden Rule Between Nations."

#### Bulletin Service Is Provided in Milwaukee

The Milwaukee Federation of Churches provides bulletin service for the churches of the city so that a man in one denomination knows of the leading events in all the remainder. This service will promote interchange of visits and enrich the fellowship of the churches of the city.

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Among the features announced for the month of March one especially notes the shop meetings which are being carried on by the Y. M. C. A. and the Bible classes conducted by the Y. W. C. A. Both associations are very active in the city.

#### Community Church Workers Will Hold National Meeting

Community churches as such will probably never organize, at least if they persist in present attitudes. But pastors and workers of these churches, feeling the need of conference and fellowship, have called the First National Community Church Conference to be held in Chicago May 22-24. Beverly Hills Union church, an institution with thirty years of successful history, will be hostess to the conference. Mr. Chas. E. Coleman is president of the temporary organization and Rev. O. F. Jordan is chairman of the program committee.

#### Veteran Missionary Speaks at Unique Missionary Gathering

Rev. W. Remfry Hunt, F. R. G. S., thirty-three years missionary of the Disciples of Christ, with the United Christian Missionary Society, in Anhwei Province, Central China, was invited to be the speaker at the International Day of Prayer for Missions, held at Grace Memorial Presbyterian Church, Evansville, Ind. The interest of the occasion was enhanced by the fact that from the united churches several returned missionaries from Syria, China, Korea and Arabia were presented to the audience, and also some seven student volunteers from the colleges, who have dedicated their fine young lives to enlarging the frontiers of missionary service in the far east. The speaker emphasized the immediacy and ampler equipment of missions in view of the initial stimulus that is stirring the new tides of nationalism and the cooperative racial and religious

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solidarity which the renaissance in China is witnessing. He quoted with approval the word of a great native Christian leader at the Shanghai National Christian convention, Dr. Ting Fang-lew, who said on that occasion: "In the evolution of the Chinese Christian church, we shall, as pupils in the school of Christ, in things non-essential agree to differ, and in all things we shall resolve to love." The phenomenon of a distinctive Chinese Christian church may even help the more grooved and standardized mother churches in the west into larger thought worlds, where even progress by crisis may give to so much of our perpetuated theologies and churchianities its needed compass and its needed pilot.

#### Race Relations Sunday Brings Good Results

Race Relations Sunday, arranged by the Federal Council Commission, has been a helpful occasion in many cities. Clippings have been received from newspapers all over the nation, indicating that the observance of the day was widespread. The secretary of the local church federation of Kansas City reports a joint meeting of the two races, as follows: "The spirit of the gathering was magnificent. The addresses were all fine. The white chairman introduced the colored participants in the program and the colored chairman introduced the white people. Expressions of hope and desire on the part of both races for a better understanding have resulted in an invitation extended by one of the three Negro Ministerial alliances to me and to our committee which was in charge of our part of this service to sit in conference with them next Monday to consider what further steps, if any, can be taken."

#### Christian Industrial League Asks for More Equipment

The Christian Industrial League is a local institution of the city of Chicago which is undenominational in character, though it is largely financed in Presbyterian circles. This organization rehabilitates old clothes and old furniture and

in the process rehabilitates down and out men. Anyone who comes is given a meal and a bed, but to stay he must take up some work, for which he is paid. The equipment asked for to enable the institution to enlarge is a hotel and an industrial home, the latter including workshops, warehouses and barns. The hotel as planned would have room for 600 men with adequate facilities for reading, bathing, recreation and the laundering of clothes. Mr. George A. Kilbey is general manager of the Christian Industrial League.

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**Minister Gets a Confession  
From Radio Audience**

Not long since Rev. Henry H. Forsyth, pastor of King's Highway Presbyterian church of St. Louis delivered a sermon over the radio. There came back in his mail a letter which he prizes and from which his church bulletin quotes the following: "Your sermon, prayers and music were distinctly heard at my home last evening. . . . Three of us married couples (past the fifty-year mark) were playing cards at the time of the prayer, and do you know that each and every one appeared uncomfortable and guilty to think that we were wasting our time in such foolish amusements as playing cards on Sunday night, when there were others carrying the burden of trying to make the people of the world better."

**Winona Lake Puts on Summer  
School for Ministers**

The Winona Lake Bible Conference will provide forenoon study this year for young ministers from July 20 to August 16. Among those who are listed as teachers are Prof. A. T. Robertson of the Southern Baptist Theological Seminary and Prof. George L. Robinson of McCormick Seminary. Rev. John A. Hutton of Scotland is announced to speak. The foundation of the school and its point of view is indicated in the following: "The school is to be supported practically in whole by funds provided by prominent laymen who believe in an effort to stay somewhat the subtle influence of destructive criticism which is today insinuating itself into so many of our educational and religious institutions as well as into many of the pulpits of the land."



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## In the Light of History

**T**HE eyes of the world are now turned on the Near East. The Turk is back in Constantinople. A great group of diplomats has met at Lausanne in an effort to settle the troublesome Near Eastern question.

There is danger, however, of placing too much stress on what either the soldier or diplomat may do. Forces other than political must be reckoned with in reaching a solution of this vexatious problem. For my part, in looking to the future of the Near East, I would rather pin my faith on what the American relief forces are doing in their constructive child-saving program, than on the most promising feats of political statecraft.

We are fearfully stupid in our appraisal of true values. Too frequently we overlook the importance of the child — the untold potentialities of the race of children born into the world each year.

I was reading not so long ago, an essay by F. W. Boreham, the Australian preacher-essayist, on the subject of babies. It was built around events of the year 1809.

You will remember that during that eventful year, the year that the battle of Wagram was fought, the minds of men everywhere were filled with fearsome apprehension regarding Napoleon Bonaparte. He was the center of world thought and attention, strutting up and down Europe, seeking new worlds to conquer and new crowns to wear. Wherever, in England, Scotland, or the United States, men gathered together to talk over the events of the time, their all-absorbing topic was Napoleon. It seemed inevitable that he would take the world by storm; that there was no escaping the conquest of his flaming sword.

While the minds of men were thus engrossed, however, history of another sort was making itself. In the momentous year of 1809 there was born in Liverpool a baby who was named William Ewart Gladstone. The same year in England saw the birth of another baby, who was given the name of Charles Darwin. Still other babies born in England that year were Alfred Tennyson, Edward Fitzgerald, Fanny Kemble, and Elizabeth Barrett Browning; while over in Central Europe Frederic Chopin and Felix Mendelssohn first saw the light of day. In America, in New England, were born Oliver Wendell Holmes and Edgar Allan Poe; and out in the back woods of Kentucky, Abraham Lincoln.

In the year 1809, people, even very intelligent people, were not thinking seriously about the birth of these babies. They seemed a matter of minor importance. Instead of thinking about babies, men were thinking about battles, especially the battles of Napoleon. Yet in the light of history, as we look back, it is clear that far more important than anything Napoleon was doing with his sword, was the advent of these babies. For the time came, when, as Victor Hugo says, "The Almighty became bored with Bonaparte and brushed him aside."

The influence, however, of Lord Tennyson, Gladstone, Darwin, Chopin, Lincoln, and Poe, goes marching down the centuries. When I was in Transcaucasia last summer, a young Armenian boy, who was my interpreter, talked to me, as we walked across the parade grounds of the old Russian barracks, wherein the Near East Relief is sheltering 10,000 orphans, almost incessantly of Abraham Lincoln.

In the year 1923, as we think about the Near East, we are likely to think in terms of Kemal Pasha and his conquering sword. This is where we are short-sighted, for the real history of the Near East is not being made by Kemal Pasha and his Nationalists, but by men and women of America, who, under the banner of the Near East Relief have brought into orphanage schools and relief centers, all the way from Tiflis to the Bosphorus, and from Nazareth to Marathon, 115,000 fatherless and motherless children of martyred Christians.

The world today may well give pause to consider the vast inherent capacities of this nation of Near East children—these children, glowing with American ideals, fortified with new concepts of character, trained as children never have been trained in all the long history of the Near East, who will some day go forth to completely revitalize and rebuild the historic Bible Lands.

JOHN W. MACE.

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